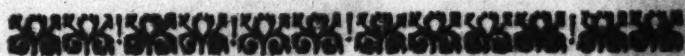


AN
EXERCISE
OF
DEVOTION, &c.



h. J. T.
K

A. N.

EXERCISE



DEVOTION, &c.

A N
E X E R C I S E
O F
D E V O T I O N
F O R
S U N D A Y
A N D
H O L I D A Y

MORNINGS and AFTERNOONS;

Particularly fitted for the Use of such
Neighbourhoods or Families, as have
not the Opportunity of assisting at
CHURCH-SERVICE.

L O N D O N :

Printed in the Year M.DCC.XLII.



ERRATA.

PAGE 6. Line 24. for Sight *read* Light. p. 8. l. 25. to teach *read* so to teach. p. 19. l. 28. Truth *read* Faith. p. 25. l. 28. able *read* willing. p. 29. l. 13. lost *read* left. p. 31. l. 20. to future *read* to the future. p. 34. l. 24. and *leave out* and. p. 38. l. penult. enacted *read* exacted. p. 49. l. 1. an *read* are an. p. 60. l. 4. Prayer for *read* off. p. 69. l. 24. nor &c. *read* nor will they alone do what is necess. p. 86. l. 13. And a Prayer *read* and is a Prayer. p. 94. *after the last Verse add this*, And that one Part of this Prayer should always be, if possible * to assist devoutly at the Sacrifice of the Mass. p. 99. l. 8. with Fear *read* with the Fear. *ibid.* l. 25. our past Sins *read* the Memory of our past Sins. p. 117. to return to their, *leave out* their. p. 123. l. 19. her, may *read* her Memory, may.

LONDON:
Printed in the Year M.DCC.XLII.

A N
Exercise of DEVOTION,
FOR
SUNDAY and HOLIDAY
MORNINGS *and* AFTERNOONS,

Particularly fitted for the Use of such
Neighbourhoods or Families, as have
not the Opportunity of assisting at
Church-Service.

To C. S. R. M. D.

WE have long remark'd, *D D. B B.*
a great Neglect and Ignorance of
Religion, amongst those who pro-
fess to be Catholicks, and have not the Op-
portunity of coming, at least once a Week,
to divine Service, and of being instructed
and edified, as they would be if they duly
resorted to it. Some of these have never been
taught the Christian Doctrine in their Youth:
Others come to forget what they then learnt:
And many, perhaps the greatest Part, if they
be not quite destitute of Knowledge, employ
not that Time in addressing themselves to
God by Prayer, and in reading his Word in
pious Books, or hearing it from others, as is
necessary to preserve a Spirit of Religion and
B Piety,

Piety, and an Attention to what the divine Law commands or forbids.

For the applying some Remedy to this Disorder, from which cannot but follow great Corruption of Manners, and oftentimes Apostacy from our holy Religion, we exhort you most earnestly to renew, or bring up the Custom [amongst such Neighbourhoods or Families who are under your Care, who cannot have the constant Assistance of a Pastor] to meet together Morning and Afternoon, on all Sundays, and all Holy-days, when their Circumstances will permit. And for their proper Entertainment, when so met, the Exercise which I here send you, after due Consultation had with several of my B B, is prepared; containing, besides some Psalms of *David*, and other Prayers in ordinary Use, a plain, exact, and methodical Exposition of the chief Truths, speculative and practical, which the Catholick Faith teaches. The Exposition is not meerly assertive and dogmatical, but drawn up in a way of Persuasion, Exhortation, and Prayer: Of Persuasion, for rendering credible, by a scriptural and rational Account, what is to be believed; of Exhortation, for inspiring Affections conformable to the Belief, and a Resolution to do what is enjoined or recommended; of Prayer, for imploring the Grace of God to execute what is resolv'd. If the explaining Matters in this Manner, give a little more Length to the Work, it will only become thereby

thereby more likely to be attended to and made use of, and the Substance of it rather easier to be retain'd, than if it were shorter and dryer. As for the Form pitch'd upon, as fittest in the present Case for the pursuing these Intentions, 'tis for the greatest Part of that Kind which the Apostle advised to the *Ephesians*, Chap. v. v. 19. *Speak to yourselves, that is, Teach and admonish one another, in Psalms, Hymns, and spiritual Canticles.*

For the regular Performance of every Thing, at the foresaid Meetings, one of the gravest and most exemplary of the Persons attending, must be appointed, as it were, to preside, and at these Times to hear the Children and young People their Catechism. Such sort of Assemblies in the Absence of a Pastor, as they cannot in all Appearance but be of very great Benefit, and are found to be so in some of the most celebrated Missions, with whose Circumstances ours have a Resemblance, so they can be attended, in this Country, with no particular Danger or Inconvenience. On the contrary, when held quietly and modestly, as they ought to be, they will be less obnoxious to penal Laws than some others, and make those others, by having the same outward Appearance, to be less observ'd.

The Directions, hereunto subjoin'd, intimate also some other Uses that may be made of this Exercise, besides that of the Instruction and pious Entertainment of an Assembly of the Faithful. But it may be further

4 *An Exercise of Devotion.*

remark'd, that 'tis no less useful for the Perusal and Meditation of the Pastors themselves; the Subject of it being no other, than those great Truths, those Rules, and Motives of Christianity, on which no less depend the Preservation and Renovation of an Apostolical Spirit, than every one's private Sanctification. And this Subject also is, so far explain'd, as to give sufficient Hints to those who have already made the Doctrine of the Gospel their Study, what Things ought to be principally insisted on, and inculcated to the People, and in what Manner.

Once more, therefore, we recommend to you, to be zealous in setting forward the Use of this Exercise of Devotion, and establishing the Discipline here described. And we pray God, and hope from his Mercy, that he will bless your Endeavours to procure, according to your Calling, the greatest of all Good to your Flocks; that is, the Knowledge of the Law of God, and the Will to obey it. When you are present, this must be endeavoured by your good Example, frequent Meetings for Prayer, zealous Instructions and Exhortations publick and private, and other Acts of your Ministry; and when you are forced to be absent, nothing can be more conducive to the same End, than to have your Flocks put in a Way of improving themselves, and of being so prepared, as to be able, and likely, to make a greater Profit of the happy Occasions, when you shall meet together.

DIRECTIONS.

WHEN any Number shall be willing to perform this Exercise together, much the same Order and Method ought to be observed, as when any Part of the Church-Office is to be said publickly. One of the gravest of the Assembly is to perform that Part which the Priest does in the Office. He begins with the Sign of the Cross, saying, In the Name, &c. Then all say together, Our Father, Hail Mary, and the Creed. Afterwards he says, O Lord, open my Lips; and so, in any other Part, what has the Letter V. before it. The rest answer what is mark'd with the Letter R. He also reads alone the first Psalm, the Exhortation, and the Prayers, which conclude the whole. The other Psalms, the Te Deum, otherwise called the Hymn of St. Austin and St. Ambrose, and the Explications of the Christian Doctrine, which are in the Form of Psalms, are to be recited by the whole Company, alternately; that is, so that one half of it says one Verse, and the other half the other. This Figure * of a Star, which will be seen at every Verse of the Psalms, and whatever else is distinguish'd into Verses, signifies that, for the pronouncing the Words more distinctly and intelligibly, some little Stop ought to be made, at the Place so mark'd. If the repeating all that is here appointed either for the

Morning or Afternoon, should require more Time than can be allowed at once for that Purpose, some of the expository Articles, with the Prayers relating to them, may be omitted, and what is omitted at one Meeting, be said at one or more others. Or, if this Exercise should be so constantly used, that some greater variety of Exhortations might be desired, it will be enough, that the two, which are here, be sometimes read; and at other times a Lecture may be made out of some proper spiritual Book.

The Psalms, Psalm-like Expositions, Exhortations and Prayers, which make this Exercise, are drawn up in a Manner that is fit, not only to instruct the Ignorant, and make a pious Entertainment for an Assembly, but also to remind and excite those who are the best instructed, and to furnish them with proper Heads for their most private and recollected Meditations. For the whole Matter contain'd under these different Forms, is nothing else but those great Rules and Motives for holy Living, of which Christian Religion consists, and from which must be derived all our Light to see what we are to do, and all our Strength and Courage to do it.

This same Collection will be also not unfit to be used by any one, in his own particular; not only as a pious Lecture, but also as a Sett of vocal Prayers. For (besides that a good Part of it consists of known Prayers, generally approved and used, and, in the rest, the Form is oftentimes that of a direct Petition, and the Words, many other times, express some other
sort

sort of Elevation of the Mind to God, all which is Prayer, strictly speaking) the Subject, in Imitation of the Scripture-Psalms, and Divine Office, is every where so treated, as to excite to Piety and Devotion, and to still more of Prayer, and all other good Works. Whence it follows, that itself is very proper to be made use of in private as well as in Company, by way of vocal Prayer; at least, all but the Exhortations, which seem more proper for serious Lecture, or to afford Heads for mental Prayer or Meditation; especially, in order to Repentance for past Sins, Conversion of Manners, and a due Preparation for the Sacrament of Penance. That it goes on, moreover, with a continued Series of wholesome and necessary Instruction, is rather a new Motive which recommends this Use, than an Objection against it.

Here and there some Texts of Scripture are quoted in the Margin, where the Doctrine deliver'd more particularly wanted to be proved to those of another Persuasion, or to be recommended to those of our own. And a great many more Quotations might have been added, since little else is contained herein, but what is expressly delivered in Scripture, and the very Words are frequently an Allusion to those of the sacred Writings. But such a Number of Quotations did not appear necessary, and they must have quite fill'd up the Margin.

Another very considerable Use, which may be made of this same Exercise, must not also be forgot, which is (agreeably to that Saying of S. Austin, *Lex*

orandi est Lex credendi, the Rule for praying is the Rule for believing) to give to those of another Persuasion, a true, certain, and pretty full Account of what we believe, as to Matters both of Speculation and Practice. And 'tis to be hoped, that the meer Consideration of this our true Belief, and of the Connection and Harmony that here appears betwixt the several Parts of it, together with a little Reflection on some plain Texts of Scripture here quoted, which demonstrate the chief controverted Points of it, and on the Reasonableness which is here observable to reign through the whole, might be enough to convince many People of the Certainty of it. The marking out, as Occasion presented, in a way of Exhortation and Encouragement, the Influence upon our Actions which the Truths here deliver'd ought to have, will not render them less credible; but, on the contrary, may set them in their fullest Light, by helping to dispell the Clouds which worldly Interests and Passions are apt to cast over them. And tis further hoped, that the treating them in this Manner, may contribute to what Teachers ought always and chiefly to have in view; which is, to teach and propagate the true Faith, that the Faithful may not only be well apprised of what they profess, but live up to the Rules and Principles of their Profession.

Exercise for the Morning.

IN the Name, &c.

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

V. O Lord open my Lips.

R. And my Mouth shall declare thy Praise.

V. O God incline unto my Aid,

R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son,
and to the Holy Ghost.

R. As it was in the beginning, is now, and
ever shall be, World without end.

V. Come let us adore the God that made
us.

R. Come let us adore the God that made
us.

PSALM XCIV.

Come let us rejoice in the Presence of our
Lord. Let us sing the Praises of God our
Saviour. Let us make haste to present our-
selves before him. With Thanksgiving and
with Psalms, let us celebrate his Glory.

R. Come let us adore the God that made
us.

For God is the great Lord, and the great
King over all the Gods. For our Lord will
not reject his People. For in his Hand are
all the Ends of the Earth, and he beholds the
Heights of Mountains.

R. Come let us, &c.

B 5

For

10 *An Exercise of Devotion.*

For his is the Sea, and he made it, and his Hands formed the dry Land. Come let us adore and fall down before God. Let us lament before the God that made us. For he is the Lord our God, and we are his People and the Sheep of his Pasture.

R. Come let us, &c.

To-day, if you shall hear his Voice, harden not your Hearts, as in the Time of Provocation, in the Day of Temptation, in the Desert; when your Fathers tempted me, proved and saw my Works.

Come let us, &c.

For forty Years together, I was near that Generation, and I said, the Heart of this People always goes astray, and they have not known my Ways; and I swore to them in my Anger, that they should not enter into my Rest.

R. Come let us, &c.

V. Glory be to the Father, &c.

R. Come let us, &c.

The chief and fundamental Articles of Christian Faith. One God and three Persons. Creation and Fall of Man. Reveal'd Religion.

THE whole Design of Christian Religion,* is but to teach us how to serve God.

That, by avoiding what displeases him, we may escape eternal Misery,* and, by doing what is agreeable to him, we may obtain everlasting Happiness.

God

An Exercise of Devotion. II

*God is an eternal, unchangeable, every-where present, all-powerful Being, * infinite, in a Word, in all Perfection.*

He neither is nor has a Body, * nor is like to any Thing that our Senses can perceive.

But is a pure Spirit, * All-piercing in his Knowledge, All-holy in his Will, All-happy in himself.

One only is this infinitely perfect Nature, nor can there be more, * but there are *three Divine Persons* to whom it equally belongs ;

*The Father unbegotten, his only begotten Son, * and the Holy Ghost, who proceeds from them both.*

So that the Father is God, the Son is God, * and the Holy Ghost is God.

But having one and the same undivided Nature, * they are not three Gods but one only God.

From all Eternity had this adorable Trinity been happy, * in the Knowledge, and Love, and Enjoyment of its own Perfections ;

When, at the prefix'd Time, it was pleas'd to create other Beings, * on whom to pour forth the Riches of its Goodness.

Then did Almighty God raise, from nothing, * Heaven and Earth, and all that is contain'd therein.

The two most perfect kinds of Creatures he made to his own Image, * endowing them with an Understanding to know, and a Will to love and serve him ;

*Angels, that are Spirits without Body, * Men, that consist of Body and Soul.*

Numbers of Angels fell by their Pride, and became

became *Devils* ; * others continued in their Duty, and are now rewarded with an unchangeable Happiness:

And are, at the same time, the Ministers of the divine Orders, * and charged with the Care and Guardianship of Men. (a)

Adam and *Eve* were the two first of Mankind, * both of them form'd by the immediate Hand of God.

Out of his Hands they came pure and innocent, * and adorn'd with the most excellent Gifts of Nature and Grace.

He placed them in a delightful Paradise, * abounding with all the good Things that this World could afford :

There, by an easy Obedience to his Commands, * to deserve their Removal to a far happier State.

But the Devil inveigled *Eve* to taste of the forbidden Fruit ; * she seduced *Adam*, and he eat of the same.

Then were they cast out of the Favour of God, and this Place of Delight, * and condemn'd to Labour, and Pain, and Death.

So great was their Guilt, that it infected their whole Posterity, * and made it Sharer in their Misery and Punishment.

Thus are we all born in *Original Sin*, * (b) a defiled Offspring of a corrupted Stock. (c)

Our Understandings clouded with Ignorance, our Wills sinking under Infirmary, * deprived of Grace, averſe to Good, and bent to Evil.

How

(a) Heb. ii. 14. (b) Rom. v. 12. (c) Eph. ii. 3.

How the Guilt of our Parents should be entail'd on us, is a great Myſtery; * but without it the Miſery we are now born to, is a Myſtery ſtill greater.

And thus we had all roll'd on from Sin to Sin, * from the Miſeries of this Life to the far greater of the other,

Had we been left to ourſelves, * and dealt with as we juſtly deſerv'd.

But the Mercy of God overcame his Juſtice, * and even from the *Fall of Adam* he provided Means for his and his Childrens Recovery.

The Knowledge of theſe Means he more remarkably preſerv'd for many Ages, * in ſome choice Families of the *Patriarchs*.

Afterwards he choſe out the whole Nation of the *Jews*, * to whom he gave his Law in Writing.

Inviting them to obſerve it, by the Promiſes of great Rewards; * deterring them from breaking it, by the Threats of immediate Punishment:

Intimating withall the far greater Rewards and Punishments of another Life, * and pointing out the Deliverer, in whom they were to hope.

But they were a rebellious ſtiffneck'd Generation, * ſoon forgetting either Favour or Chaiſement.

Few obſerv'd tolerably the outward Letter of the Law, * fewer ſtill arriv'd at the hidden Spirit contain'd in it.

Little was the World amended by the Favours hitherto receiv'd, * but thereby it was prepared for much greater that were at hand. Glory be to the Father, &c.

CONTINUATION.

Christ the Son of God made Man. His Life, Doctrine, Death, Resurrection and Ascension. Coming of the Holy Ghost. Establishment of the Church.

AT last came the happy Time, when God had design'd, * to make his Mercies shine more gloriously.

To send the Deliverer he had so long promised, * and work a Deliverance worthy of the Person sent.

This Person was no other than the Son of God himself, * the second Person of the blessed Trinity.

He took upon him our Nature, without quitting or altering his own; * so that he is, at the same Time, both God and Man.

This is the great *Messias*, whom the Ancients so longingly expected, * whom the Words and Facts of the Old Testament continually foretell.

This is *Jesus Christ* here born of a Virgin, * whom we Christians adore for our Lord and Saviour.

He taught us more clearly *the Law* we are to observe, * and the several *Rules and Means of Virtue*.

He

He declared to us more manifestly the great *Motives* for observing it, * the *endless Joys and Punishments in another World.*

He himself led a *poor humble laborious Life*, * and finish'd it by a *most ignominious and painful Death.*

Thus giving us, in his own Example, a most engaging Motive, * to do, or patiently suffer, what he required, or might befall us.

Great as these Obligations are, they are yet but small, * in Comparison of others we have to him.

He is not only our *Lawgiver* and *Pattern*, but our *Mediator* and *Redeemer*, * not only our's, but of all the World.

By his *Humiliations* and *Sufferings*, he made *Satisfaction* for our Sins, * the only Satisfaction that was proportionable to the Offence.

By the same he *purchas'd* for us the *Graces* we stood in need of, * enhancing the Value of the Benefit by the dear Price he paid for it.

Death put an End to his humble and suffering State, * but not to his tender Concern and Care for us.

He *rose again* to open once more the Passage to everlasting Life, * and conquer Death as he had conquer'd Sin.

And when, after having finish'd his Work, he *ascended into Heaven*, he left us not Orphans, * but sent down his Holy Spirit to inhabit with us.

To fix in our Minds the Doctrines he had taught, * to sanctify our Souls, and assist our Weakness.

Not

Not to one Age or Part of the World, was the Benefit of this full Redemption to be confined, * but to be extended to all Ages and Places whatsoever.

On the Condition, that the Persons, to be so favoured, * should truly believe in him, and follow his Instructions.

And for this End he has taken the most efficacious Measures, * that he should have many such Believers and Followers.

The Nations were promised him for his Inheritance, * and the Ends of the World for his Possession. (a)

His Testament was not to be broke and abolish'd like the OLD, * but to be kept and last for ever. (b)

The way of Salvation was to be laid so open, * that the most Unwise should easily discern it. (c)

Therefore did he himself announce his Gospel to the *Jews*, * and sent out his Apostles to preach it to all others.

He not only order'd and inspired them to preach, * but also to commit his Words and Actions to Writing.

That their Writings might be look'd upon as his own last Will and Instructions, * and be a standing Record for all Times and Places.

He confirm'd their Preaching by many Signs and Miracles, * and this as great as any, that it met with such Success.

(a) Pl. ii. (b) Jer. xxx. Heb. viii. (c) 1st. xxxv. 8.

But

But little had all this availed for the Preservation of his Religion, * if he had not gather'd his Followers into one well-compacted Society.

Without this there would be little Truth, and no Unity in Belief, * without this there could be no Union of Hearts.

The dead Letter of Scripture could not fail to occasion Controversies, * which would never have an End, without a living Judge.

Especially, since this Letter was so form'd, as to make Instructors necessary, * and the greatest Attention and Docility, for attaining to its true Sense.

Since the Professors of Christianity were to be Men living in this World, * short in their Knowledge, and subject to many Passions and Infirmities.

Other religious Differences would also frequently arise amongst them, * not to be composed, but by a living Authority.

The well-order'd Society, to whom this Authority is given, is the holy *Catholick Church*, * firmly united by one Faith, one Worship, one Government.

'Tis easily discover'd by its many *Properties* and *Marks*, * and as easily discovers what we are to believe and practise.

To direct us in our Enquiry after it, we are first assured * that this Church of *Christ* is *only one.* (a)

(a) Jo. x. 16. 1 Cor. xii. 12, 26.

And to render this Enquiry still more serious and earnest, * that *out of it there is no Salvation.* (a)

To secure us of finding, if we will but seek, this also we know, * that *it still visibly subsists, as it has done from its first Establishment, and will continue to the End of the World.* (b)

And to make us entirely easy, when once we have found it, * that 'tis *a sure Guide to Truth and Holiness.* (c)

'Tis *Catholick*, more extended and remarkable than any other Society of Religion, * never known to vary from the Faith of its Forefathers.

'Tis *Apostolick*, still delivering down the same Faith, still preserving the same Form of Government, * establish'd at first by Christ and his Apostles.

The People subject to their Priests, they to their Bishop, * and all to one chief Bishop Head of the Church.

Each Pastor rightly ordain'd and sent, * and the Succession never known to have been interrupted.

And thus through all Ages and Countries 'tis *one and the same Church*, * with that first founded by our blessed Saviour.

Even in the present Decline of Faith and Piety 'tis remarkable above all Sects, * by a *Sanctity* that evidently appears in it;

(a) Mat. xvii. 17. Eph. v. 23. and following. (b) Ps. lxxii. 5. If. lix. 20, 21. Mat. xxviii. 30. (c) Mat. xvi. 18. Ib. xviii. 17. Jo. xiv. 16, 17, 26. Ib. xvi. 13.

A Sanctity of Doctrine and Precepts in what it teaches, * a Sanctity of Manners, in the conformable Practice of Numbers of its Children.

Let us now look round and see, where is the Church that can claim these Privileges, * where is the Church that can shew these Marks.

Happily we find ourselves in the Bosom of this Church, * that in *Communion with the See of Rome*:

Rome, whose Bishops are the Successors of *Saint Peter*, * whom Christ ordain'd to be the Head of His Church. (a)

Here having found the Pillar and Ground of Truth, * we must lay aside all Doubts and Difficulties. (b)

Here we may be certainly taught what we are to believe, * here we may securely learn what we are to do.

In religious Matters, let us but believe and obey our immediate Pastors, * whilst they are in Obedience to their proper Superiors. (c)

Be careful to know the Principles of our Religion, and chief Duties of our State; * and such other Things as are most for our Edification.

For the rest, conform our ~~Truth~~ ^{Faith} to the Belief of the Church, * and be always ready to submit to its Decisions.

(a) Mat. xvi. 18. - Jo. xxi. 15, 16, 17. (b) 1 Tim. iii. 15. (c) Mat. xxiii. 2. Luc. xii. 16.

Blessed be the Goodness of God, who has revealed to us * the Origin of our Nature, and the Causes of its Corruption.

Thrice blessed be this infinite Goodness, who has done so much to reform it, * and put us in a Way how to finish this happy Work.

Glory be to the Father, &c.

The Ten Commandments.

MANY were the Laws and Ordinances which God gave to the *Jews*, * relating to the Ceremonies of his Worship, and the Government of their Commonwealth.

But as these were only fitted to that People, * and but Figures in regard to the Christian Church;

So upon the Establishment of this, and Ruin of the other, * they were at last quite abolish'd.

But *Ten chief Commandments* were given them for the general Direction of their Manners, * which still remain in Force, and ever will.

Even before the Delivery of their Law, these Commandments were binding; * for they are no more than what Nature dictates, and Reason tells.

Only, on us the Obligation is much stricter, * who have greater Motives and Helps to observe them.

*The first forbids the Worship which is due to God * to be given to any Idol, Image, or Creature whatsoever.* And

And so forbids all *Superstition*, *vain Observances*, *Charms*, and the like, * which seek from certain *Signs* and *Practices*,

To find out what the Nature of them now ways manifests, * or to compass what they can as little effect.

Such Consequences are only to be look'd for from the Science and Decrees of God, * when he is pleas'd to manifest them to Men.

At other times, if they are not expected from the Skill and Power of the Devil, * they are only fit to be expected from them.

And to the same only are they fit to be ascribed, * whenever they happen according to Expectation.

*The second forbids us to take the Name of God in vain, * and by that all Cursing and all Swearing without Truth, Justice, and Necessity :*

In general, all Irreverence towards God or his Saints, * by any blasphemous or profane Word or Action.

*The third commands one Day in seven to be set apart, * to ease our Bodies of their Labours, and wholly turn our Minds to the Worship of our Creator.*

These three concern our Duties toward God himself; * the remaining seven, our Duties toward one another.

*The fourth commands us to honour and obey our Parents, * to which the Promise of long Life is join'd.*

And, so, to pay a due Obedience to all Masters and Superiors, * who, by the Providence of God, have been set over us. *The*

*The fifth forbids to kill, * as the greatest Injury that can be done to another in his Person :*

*And at the same Time to strike or hurt any one, * without good Reason and Authority.*

*The sixth forbids Adultery, * as the greatest Injury that can be done to one in the Person of another :*

*And forbids likewise all Consent to the Motions of Concupiscence, * all unchast Actions, Words, Looks or Thoughts.*

*The seventh forbids to steal, * or to take or detain any Thing against the Will of the Owner :*

*And commands, that we restore what has been thus kept or taken, * or make amends for what cannot be restored.*

*The eighth forbids false Witness, * and, by that, all Calumny or Detraction, any sort of Lye, or even a rash Judgment.*

*And commands that we make the best Reparation we can * for any Injury of this kind done to our Neighbour.*

*The ninth and tenth expressly declare, * that Desires and Designs are as well Criminal as their Actions.*

*The ninth forbids to covet another's Wife ; * the tenth, to covet any of his Goods.*

*These ten Commandments, if faithfully observ'd, * shew a good Heart, and make a virtuous Life.*

*All those which regard our Neighbour may be yet more shortly comprised, * in this golden Rule deliver'd by the Gospel :*

What

*What you would not have done to you, do not to another ; * do to another what you would have done to you. (a)*

The three Theological Virtues ; Faith, Hope, and Charity.

GREAT, we confess, is the Wisdom and Goodness of God, * who has prescribed to us such admirable Rules of Living, as the ten Commandments ;

Rules which our Reason cannot but own to be just, * but which Passion, in all Appearance, would have conceal'd from us ;

Rules which, reduced to Practice, will render the whole Course of our Actions * suitable to the Dignity and Excellency of our Nature ;

And make us easy and contented within ourselves, * loved and respected by other People.

But how to raise our weak and frail Condition * to such a pitch of Happiness and Perfection !

To obtain this we must aim still higher, * and fix our Minds and Hearts on God himself.

This is the proper Work of those three great *Virtues*, * which tending immediately to God, are call'd Theological.

Faith, the first of them, embraces all that God has said ; * and this, because of his Authority.

(a) Mat. vii. 12. Luc. vi. 31.

And so equally extends to all that the Church teaches, * since the Church only proposes what it has received from God.

Wonderful may many Things appear which are thus propos'd, * but this is no sufficient Reason for withholding our Belief.

Since it would be Madness to think of measuring the divine Wisdom and Power, * by the narrow Compass of human Reason.

In that very Thing these Truths shew themselves to be divine, * that they far exceed the reach of our Understanding.

And in that we pay to God the Tribute of our Understanding, * that we humbly submit it to these sublime Truths.

Thus Faith not only gives the Rules and Motives of what we are to do, * but is itself no small Part of what it recommends.

It diminishes the Distance we were at from God, * and begins a close Union betwixt us and our Redeemer.

It makes us Members of that mystical Body, * of which *Jesus Christ* is the invisible Head.

And so disposes us to receive more plentifully * the sacred Influences of his healing Grace.

It will still advance us further on our way, * if our Conviction be full and lively.

Then shall we truly see our own Little-ness, when duly comparing it with the greatness of God, * and acknowledge with Confusion our Misery and Corruption.

Laying in our Souls a deep Foundation of *Humility*, * the first and necessary Foundation of all Holiness.

Then shall we be struck with Awe and Terror at the immense Majesty of him, * in whose Power and Presence we live, and to whose Judgment we must go.

We shall tremble at the very Thought * of falling into the Hands of an offended God ;

And be seized with Dread and Horror of those endless Torments, * which we know to be the Punishment for any mortal Sin ;

A *Fear*, so just, would soon allay the greatest Fury of our Passions, * and stop our Course, when we were the most bent to sin,

Take off the deluding Gloss from the Pleasures of the World, * and make the Labours of Virtue appear less terrible:

And thus solidly prepare our Souls * for attaining to the further Degrees of Virtue.

Hope is the next, and raises us still higher, * beginning to unite our very Wills to God.

For it is *God alone*, as our sovereign Good, * that we thus hope to possess for all Eternity.

Only *in him* we hope, who by his Power and Mercy * is able to help out our Weakness, and ~~is~~ ^{willing} to relieve our Misery.

And *by him* we only hope, who being God, became Man, * to purchase for us this Felicity.

This Virtue soon raises up our dejected Spirits, * and inspires new Vigour into all our Actions.

26 *An Exercise of Devotion.*

No longer does the Remembrance of our past Sins oppress us, * when we consider how ready he is to forget, whom we have offended.

No longer do our present Corruption and Weakness frighten us, * when we reflect, what Power is at hand to assist and cure us.

Our selves indeed we may yet mistrust, and justly despair of, * but this will only raise and purify our Hope in God.

Surely we need not preach to one another, * that a Hope like this ought to have admittance.

We are not Men if we do not desire Happiness, * and we are Mad-men not to hope it, when 'tis offer'd to us.

But this we cannot too often tell ourselves, * as a most wholesome and necessary Truth,

That our Hope will be unreasonable and presumptuous, * if we are obstinately bent on any deadly Sin.

Fear only and Remorse are the proper Attendants of such Impenitence, * and a dreadful Expectation of future Judgment.

But let this on the other side be our exceeding Comfort, * that our Hopes cannot be too secure and confident, (a).

If our Desires be proportionable, * of serving God, and being happy in him.

To perfect these Desires, we must climb still one Step higher, * to that most excellent of Virtues, *Charity*.

(a) Mark xi. 24.

By

By it our Affections cleave to God for what he is in himself, * infinitely good, infinitely to be admired and loved,

Raising our Admiration and Respect by his Greatness, charming our Affections by his Goodness, * the Fountain of all Good, and Fulness of Perfection.

And when to this we add the Favours he has bestowed upon us, * and the others far greater, which he has vouchsafed to promise,

How can we think it too much to love him, * with all our Heart, with all our Mind, and Might!

Oh! may this Holy Fire be well kindled in our Breasts! * 'twill soon purge off the Dross of all Iniquity:

'Twill melt, and mould us into quite new Creatures, * inspiring new Thoughts, new Actions, new Affections:

'Twill give us Light to see, more perfectly, * what's good or bad, what's to be sought or shun'd:

'Twill fix our weary, wandering Desires, on the one only necessary * God to be serv'd on Earth, possess'd in Heaven:

And thus making us to know our Duty perfectly, and entirely love it, * how should it but be the Accomplishment of the Law?
(a)

No Part of Duty is incumbent on us,* but what the Law of Love will shew, and Love will execute.

(a) Col. iii. 14.

28 *An Exercise of Devotion.*

But there is one great Part so closely join'd,*
that 'tis but the self-same Love of God, under another Form :

This is the Love of one another,* the particular Command of Christ, and Mark of his Disciples.

For if we love God, we must love our Fellow-Creatures made to his Image ; * if we love Christ, we must love our Fellow-Servants redeem'd by his Blood.

God is infinitely above all, and therefore must be lov'd above all Things ; * all Men were thus made and redeem'd, and therefore must be lov'd as ourselves.

So let us love, and we shall faithfully comply * with this short but full Description of a Christian Life :

Ever to be just, and merciful, and kind to others, * and offer our whole selves a holy and well-pleasing Victim to God.

Glory be to the Father, &c.

The Three first Sacraments of the Seven.

Baptism. Confirmation. Holy Eucharist. Divine Grace, and Free Will. Change of the Bread and Wine into the Body and Blood of Christ. Communion under one kind.

Clear and certain is the Road to Holiness and Happiness,* by the three divine Virtues, Faith, Hope, and Charity.

All kinds of Motives conspire to recommend them to us,* Justice, Interest, and even Pleasure.

But,

But, alas! we are kept back by some unhappy Clogs, * that hinder us from running in a Way that's so inviting.

Loaden with Sin, how can we think of an Union with God! * bent down to Earth, how can we rise to so high an Object!

We are conscious indeed, whilst we retain the Use of Reason, that our Will is free, * to refrain from any sinful Action to which Passion prompts :

And our Nature, corrupt as it is, has not lost all Sense of Virtue, * and will sometimes proceed, even when ~~led~~ to itself, to what is good and laudable.

But infinitely oftner 'twill abuse this noble Gift of Liberty, * and prefer the false Charms of Evil, to the real Beauties and Advantages of Good.

Small and inconsiderable is the Strength of Man, heavy his Yoke from the very first Moment of his Birth; * and we must all for ever have groan'd under it,

Had not our Saviour been mercifully pleased to bid us come to him, * and promised to ease us of our Burthen. (a)

The Means by which he gives Ease and Refreshment to us, * are the secret Inspirations of his holy *Grace*.

With these he is continually visiting our Souls, * to free them from the Burthen of Sin, and make his own to lie light and easy.

(a) Mat. xi. 28, 29, 30.

By these he communicates the Light of Faith, the Sense of Humility, the Caution of Fear, the Alacrity of Hope, * the Zeal and invincible Fortitude of Charity.

By these he ever enables the just Man to continue and improve in Justice; * by these he admonishes, excites, enables the Sinner,

To turn from the Way of Iniquity and Perdition, * and enter into that which leads to Salvation.

Without these we are not able to conceive so much as a good Thought, * or make one Step towards our eternal Heavenly Country. (a)

To him therefore who lives on High, our Eyes must be continually lifted; * to him we must send forth our Sighs and Prayers:

From whose Bounty we have received all that we have of Power, * and to whose more special and distinguishing Bounty, must be owing that we rightly use it;

And shew not the unhappy Extent of our Liberty, * in resisting the Motions of divine Grace.

Sudden oftentimes, and independent of any of our foregoing Acts, are the Effects of this Bounty; * but, on the Account of our many great and general Necessities,

It has also established general Means for our obtaining Help, * and annex'd it to the Performance of certain Rites and Ceremonies:

(a) 1 Cor. iii. 5,

Rites that, of themselves signifying the End designed, * serve to increase Attention and Devotion ;

And, by requiring the Concurrence of other Persons, * make a strict Union amongst the Faithful.

These are call'd *Sacraments*, or holy Mysteries, * the visible Signs and Causes of invisible Grace :

Such as are for Infants never failing to produce in them their Effect; * nor those for grown Persons, if disposed to receive it ;

If they will give Attention to, and have a Desire of it, * nor put the Obstacle of any grievous unrepented Sin.

The first of these Sacraments is *Baptism*, and the first receiv'd, * and ordained to give the first and full Remission of all Sin. (a)

By it, we are born anew to the present Life of Grace, * and entitled to ^{the} future everlasting Life of Glory :

We are freed from the Power and Tyranny of the Devil, * and become the beloved Children of God, and Members of Christ's Body :

Our Souls are enrich'd with the Seeds of Virtue, * and a Curb is prepared for our unruly Appetites.

Yet weak and tender is the Life of the Soul, at it's first beginning, * as the Life of the Body at the like Time.

(a) Mat. xxviii. 19.

And therefore has our Saviour ordain'd the Sacrament of *Confirmation*, * to give Strength and Vigour to this beginning Life ; (a)

To make us constant to retain, and courageous to profess his Faith, * under the most grievous Persecutions ;

To make us faithful to preserve his Love, * under the greatest Temptations ;

To give and unite to us in a most ineffable Manner the Source of all these Blessings, * the third adorable Person, the Holy Ghost.

But as the greatest Health and Strength of Body * stands yet in need of the daily Supply of Nourishment,

So is it with our Souls, and so for their daily Food * Christ has ordain'd the Sacrament of the holy *Eucharist*.

The Graces, which this Sacrament bestows, are the most excellent of all ; * but there is still something more excellent which it contains :

Nothing less than the *true Body and Blood of Christ*, * under the *meer Appearances of Bread and Wine*.

This has he himself as expressly told us as Words could tell, * of this his Church has constantly assur'd us. (b)

O the Height of the Wisdom of God, in contriving the Manner of his Works ! * O the Condescension of his Goodness, in the Use to which he applies them !

(a) Aft. xviii. 15, 17. (b) Mat. xxvi. 16. Mar. xiv. 22. Luc. xxii. 19. 1 Cor. xi. 24.

Surely we shall not think to repay with a base Incrudility, * this signal Instance of his Power and Mercy.

For how should we know that a Body can have no other real Presence, * than that vulgar one that's obvious to Sense ?

That because the Body of Christ is not present like other Bodies, * we should certainly conclude it to be absent ?

Or whence can we pretend to have an Assurance, * that the Appearances of Bread can not be without its Substance ?

That, notwithstanding our being warn'd to the contrary, we should conclude from the Appearances, * that the very Substance of Bread still remains.

Far be it from us to argue with the Power and Wisdom of God, * and to dispute our Submission to his Word, upon the Difficulties of a short-sighted Reason.

His remaining invisibly upon Earth far exceeds our Comprehension and Desert, * but is perfectly answerable to his own Power and Goodness :

Who, tho' the invisible God, was once visibly amongst us, * and humbled himself to the Form of Man :

Even became the most despised and afflicted of Men, * and sunk himself as it were to nothing. (a)

(a) Phil. ii. 7.

Let it be then our only Care to adore and thank him, * for his Presence thus admirably continued to us in the blessed Sacrament ;

And, by a devout and frequent Recourse to it, * to nourish our Souls with the Bread of Life.

Let no vain Scruple alarm us, as if the Sacrament was but imperfectly or irregularly received, * when only taken in one Kind.

The Sacrament is whole and entire, whether under a greater or lesser Quantity of the *Species*, * whether in one or in both of them.

For the Measure of Grace is not to be taken, * from what is material or visible in the Sacraments.

And the Author of Grace, who is here really present, * is not more entirely or abundantly in both, than he is in one.

'Twas anciently, indeed, the common Custom in the Assemblies of the Faithful, * to partake of the consecrated Wine, as well as Bread.

But Christ has only enjoined to the Priests ~~and~~ Successors of the Apostles, * to consecrate and then partake of both.

And, out of this Circumstance, the Church has in all Ages frequently * allow'd taking the one without the other.

Whence we may safely trust its Wisdom, that it has now good Reason, * to order generally, that the Laity receive but one.

Glory be to the Father, &c.

The Four last Sacraments.

*Penance, and of Purgatory and Indulgences.
Extreme Unction. Order. Matrimony.*

AFTER so strong and sweet a Nourishment as the very Body and Blood of Christ, * one would think our Souls should keep a constant Health.

And so they sometimes do; but alas much oftner, * either from a Neglect of this Food, or from some other Carelessness,

They pine and languish in Tepidity, * till growing worse and worse, they die again the Death of Sin:

A Death, in which they well deserve to be left for ever, * since having tasted of Life, they have prefer'd Death to it.

But here again the unwearied Mercy of our Redeemer, * has provided a fit Remedy for as often as we shall return to him:

A Remedy, indeed, harsher than that of Baptism, * as repeated Offences are much greater, and their Evil more desperate:

Nor yet so very harsh or terrible, * as to give us Reason to be frighten'd at it.

This is the Sacrament of *Penance*, of which, alas! * we have all too much Occasion to be reminded.

It's first Part is *Contrition*, which implies * a hearty Sorrow for having offended God, with a sincere Resolution to offend him no more:

A Sorrow, than which nothing is more just, but to which the Sinner's Heart * harden'd by Sin finds little Disposition.

But still if, in the Sight of God, * he'll humbly own his Guilt and Misery ;

If he'll sue earnestly for Mercy, * and apply seriously to the Motives of Fear, Hope, and Love ;

Which shew, at the same Time, the Mad-ness * and the great Enormity and Ingratitude of Sin ;

So, with the Assistance of the divine Grace, * those Affections and that Sorrow will not fail to ensue ;

And making him thoroughly to detest his past Iniquity, * inspire a like Resolution to avoid it for the future.

And therefore to avoid the Occasions which would be like to cause another Fall, * and to practise the Means which are necessary to prevent it,

After this Preparation made, Christ has ordain'd * a second Part, which is *Confession* :

(a)

A sincere and humble Confession of every *Mortal Sin*, * whether of Thought, Word, Deed, or Omission ;

Telling, to the best of our Memory, the Kinds and Number of each, * with the Circumstances that considerably aggravate the Fault.

(a) Mat, xviii. 13. Jo. xx. 22.

'Tis also of good Use, though not enjoin'd,*
to confess even those Sins that are call'd *Venial*:

Such as are less considerable for their Matter,* or have not a full Deliberation and Consent;

But are a Grievance to the Holy Spirit,* and if neglected, betray to greater Faults.

'Tis no small Humiliation to lay open our most hidden Failings to a Priest,* tho' under the strictest Bonds of Secrecy:

But an Humiliation, which does not end in mortifying and punishing our Pride,* but soon repays with Comfort the Shame which it has given:

Easing our Minds of the Trouble with which they were oppress'd,* procuring us Direction to do better for the future.

It's Necessity appears still more evidently,* from the two other Parts of the Sacrament, Satisfaction, and Absolution.

Satisfaction is always due to God, and often to Men;* both fitting, but neither possible to be determined by the Priest, without Confession. (a)

If we have wrong'd our Neighbour in his Goods or Fame,* Satisfaction must be made by Restitution.

Or if we have scandalized him by our publick Crimes,* a Penance no less publick should repair the Scandal.

(a) Joel ii. 12. Mat. xi. 21.

As to our Debt to God, Christ has indeed* made ample Satisfaction for the whole:

And so applies this Satisfaction to us, in its full Extent, * at our first Reconciliation by Baptism.

But he has justly order'd, and even mercifully for us, * that our next Reconciliation by Penance should not be quite so easy. (a)

Here he requires, that as he has done so much for us, * beyond what we ourselves could do,

So we should do something for ourselves, * within the narrow Limits of our Power.

He has cancel'd, by the Effusion of his Blood, * the Sentence which condemn'd us to eternal Torments.

Surely he but justly requires, that we undergo * some temporal and milder Punishment:

So much the more, that nothing is more beneficial to our Souls, * than the laborious and mortifying Works of Penance.

What the Proportion is betwixt Sin and its temporal Penalty, * is more than any one can exactly determine.

But this we know, that the more we have sin'd, * the greater also must be our Penance;

And that the Penance which is neglected here, * will be exacted much more severely in the Purgatory of another World. (b)

(a) 2 Cor. vii. 10, 11. (b) Mat. v. 26.

In short, we may do too little, but cannot do too much; * yet this at the same Time may be our Comfort,

That 'tis a most acceptable Kind of Penance to receive, as such, * our unavoidable Crosses and Afflictions.

A fourth Part yet remains to compleat this Sacrament, * which is the *Absolution of the Priest.* (a)

And if his Judgment be exact and true, * the Sentence given on Earth is ratify'd in Heaven.

Sometimes, indeed, the Heavenly Absolution prevents that of the Priest, * when the Desire of this is join'd to a perfect Contrition:

A Contrition so vehement, so piercing, so enflamed, * that it's Greatness may be well compared to the Greatness of the Sins committed.

But this, 'tis to be fear'd, is but a rare Case, * and not to be distinguish'd when it happens.

So that, after we have used our utmost Endeavours to prepare ourselves, * our Concern must be no less for the priestly Absolution.

These are the Parts of which the Sacrament of Penance consists, * and this the Order in which they naturally follow.

And to this Order did the Church keep for many Ages, * requiring, for great Sins, a rigorous Satisfaction before Absolution.

(a) Mat. xviii. 18. Jo. xx. 22.

But since, in Condescension to its Children's Weakness, * it has thought fit to use a greater Indulgence ;

Requiring only, upon extraordinary Occasions, that Satisfaction should go before, * but generally content to take the Promise as a Security for the Deed.

And if this Promise be sincere, * and alike the Purpose to add what may be further due in the Sight of God ;

If nothing but Time or outward Ability be wanting, * to bring these Resolutions to Effect ;

If, above all, that first Foundation of Penance be well laid, * thoroughly to detest Sin, and be enamour'd with Virtue :

So most certainly we shall be disposed to receive the highest Benefit, * from other more ample *Indulgences* which the Church imparts :

Not only to escape the Rigours of its ancient Discipline, * but, when this Life shall have an End,

To be entirely freed from what might otherwise be owing * to the divine Justice in another World :

And, our Souls being perfectly clear'd of all Stain or Debt of Sin, * to be admitted immediately to the Sight of God.

Nor will the Benefit of this Kind be small, if not so great, * when the previous Dispositions have been less perfect.

But

But as in this Life it will be always a Secret to us, * in what Measure we have had these Dispositions,

And 'tis undoubted that much of penitential Works is necessary, on other Accounts, * and all we shall ever do will be yet too little,

So no Hopes of having gain'd Indulgences can excuse us * from proposing to lead ever afterwards a Life of Penance;

And no Prospect of gaining them must slacken our Resolutions * of endeavouring to comply with this strict Obligation.

The Liberty to sin, and Exemption from all Penance, * are Meanings falsely impos'd on Indulgences :

But the contrary good Use which may be, and is, made of them, * plainly shews the Truth and Wisdom of what the Council of *Trent* declares;

That the continuing the ancient Custom of prudently granting them, * is most wholesome and beneficial to Christian People.

Let this, moreover, be well remember'd, if we are ever so unfortunate, * as to incur again the Guilt of mortal Sin ;

Let it not lie unheeded, and putrifying in our Souls, * to the evident Hazard of their eternal Loss :

Let not Sleep close our Eyes, till we have first endeavour'd * to disengage ourselves by a sincere Contrition.

And then be it our immediate Care, * to seek an entire Cure in the Sacrament of Penance.

Nor

Nor has the Bounty of our blessed Saviour stopt here, but for some other Necessities * has graciously provided other Sacraments.

One great Extremity we are all subject to, * when Sickneſs threatens the Diſſolution of the Body.

This he has not forgot, and, for our Comfort in that dreadful Hour, * has ordain'd the Sacrament of *Extreme Unction*: (a)

To relieve our Bodies, if it be for the Good of our Souls, * and to fortify theſe under the Pains and Terrouſs of Death:

To allay our Fears, and ſtrengthen our Hopes, * and waſh us ſtill more from our Iniquity.

Two States of Life are very remarkable in the World, Prieſthood and Marriage, * and each attended with great Difficulties:

The one deſigned to propagate and breed up Children for the Church of Chriſt, * the other to take them into it, and conduct them in the Way to Heaven.

For each our bleſſed Saviour has been pleas'd to provide a Sacrament, * to ſanctify the Engagement, and bleſs it with Succeſs.

By *Holy Order* he gives Power and Authority to Men, * to bear a Share in his Prieſtly Function; (b)

And Grace, to diſcharge worthily ſo high an Office, * and live up to their Obligations of Perfection.

(a) Ja. v. 14. (b) 2 Tim. i. 6.

By

An Exercise of Devotion. 43

By *Marriage* he sanctifies the Love of Man and Wife, * and disposes them to continue in it for their mutual Happiness. (a)

Thus by the wise indulgent Care * of the great Pastor and Conductor of our Souls,

The Necessities common to all States are abundantly provided for, * and each different one has its proper Helps.

Glory be to the Father, &c.

An Exhortation on the Motives to a good Life.

Brethren, 'tis now Time for us to arise from Sleep, (b) to open our Eyes to the Vanity of this World, and to the great Importance of providing for another; to consider and amend our Folly, in giving ourselves up to the Love of Creatures, and neglecting the Love and Service of our Creator.

And what are those worldly Joys and Pleasures, that we are so passionately fond of?

“ They all pass away like a Shadow, and
“ like a Messenger that is running by; and as
“ a Ship that passes through the rising Waters; whereof, when it is past, no Trace
“ can be found, nor the Path of its Keel in
“ the Waves; or as a Bird that flies through
“ the Air, of whose Passage no Mark can
“ be found, but only a Sound is heard of its
“ Wings beating the light Wind; or as,
“ when an Arrow is shot at a set Mark, the

(a) Eph. v. 32. (b) Rom. xiii. 11.

“ divided Air immediately closes again, so that
 “ the Passage thereof is not known. (a)

Even whilst these short and momentary
 Pleasures last, they are mixt with a great deal
 of Bitterness; they are disturbed with a
 thousand Crosses and Afflictions, and the con-
 tinual Dangers and Apprehensions of greater
 coming on. “ Vanity of Vanities, said the
 “ wise Man, Vanity of Vanities and all is
 “ Vanity. I have seen and consider’d all
 “ Things under the Sun, and all is Vanity
 “ and Affliction of Spirit. (b)

But what is the Life of Man, the only
 Ground and Support of all the Happiness we
 can pretend to in this World? “ Man born
 “ of a Woman lives a short Time, and is
 “ fill’d with many Miseries: He comes forth,
 “ and is destroy’d like a Flower, and never
 “ continues in one State.” (c) His Life at
 longest is but short; and yet, short as it is,
 ’tis still more uncertain. “ The Days of
 “ Man’s Life, if not interrupted by some
 “ Accident, are seventy Years, or if he be
 “ stronger, eighty; beyond all this, Labour
 “ and Pain.” (d) And how short will even
 this longest Time appear, when ’tis once run
 out? But, of the many who come into the
 World, few arrive to the Extremity of old
 Age. We live in continual danger of early
 Diseases and Accidents, which may suddenly
 destroy us. Most People are taken off by some
 one or other; and, what is worse, we are

(a) Wisd. v. (b) Eccl. i. (c) Job xiv. (d) Ps. lxxxix.
 then

then most likely to be overtaken, when we least suspect it; according to that Saying of our Saviour, *The Lord will come, on the Day that the Servant least expects, and the Hour that he knows not.* (a)

'Tis therefore fixt that we must all die, perhaps very soon, but certainly before it be long. And 'tis no less certain that Death will be immediately followed by Judgment. "We must all appear before the Judgment-Seat of Christ, and there every one give an Account of himself." (b) All our Thoughts, Words, and Actions, will be most strictly examined; and as they have been good or bad, so we shall be rewarded or punished. "Go on therefore young Man, and rejoice in thy Youth, and set thy Heart upon Pleasures in thy younger Days, and walk in the Ways of thy Heart, and according to the Likeness of thy Eyes; but know, that for all these Things thou wilt be brought to Judgment." (c) A most severe Judgment upon all those, who have lived in this Manner, and have been forgetful of God and his Commandments; as it will be a most merciful Judgment to those others, who have loved God with their whole Heart, and faithfully served him. The Punishment of the one will be Hell; the Reward of the other Heaven; both of them to last for all Eternity. To the one, Christ our Judge will say; "Go from me, Accursed, into everlasting

(a) Mat. xxiv. (b) 2 Cor. v. (c) Eccl. xi.

“ Fire, prepared for the Devil and his Angels.” (a) To the others he will pronounce this joyful Sentence; “ Come ye blessed of my Father, enjoy the Kingdom prepared for you from the beginning of the World. (a)

Rouse up your Faith, dear Christians, concerning these Rewards and Punishments of another Life. Since you are Christians, you can no more doubt the Reality of them, than if you saw them with your Eyes. Why, therefore, should they make a less Impression upon you, because Death is to come between? They are not, for this, less considerable, but infinitely more, nor are they very remote. How many worldly Advantages, not perhaps very considerable even in that kind, and a great Way off, if ever like to happen; how many Evils of the same Sort, are yet the constant Objects of your Thoughts and Concern! And what a Folly and Stupidity is it to be so taken up with the Things of the least Moment, with Things equally uncertain and insignificant; and, at the same Time, to be unmindful and insensible of those which are of the greatest Certainty and Importance!

Think therefore, and often think with yourselves, what is Hell, and, on the other hand, what is Heaven. “ Hell, as we find it described in the Holy Scripture, (b) is the Land of Misery and Darkness, where the Shade of Death, and no Order, but an

(a) Mat. xxv. (b) Job x. 20.

everlasting Horror dwells. There shall the Sinner be punished for all that he has done, nor yet be consumed. There shall all Pain and Torment come upon him. (a) There shall be weeping and gnashing of Teeth: The Fire never to be extinguish'd, nor the *more tormenting Worm of fruitless Regret, Rage and Despair*, ever to die. (b) And who of you can bear to live in the midst of a devouring Fire, or who of you can live with everlasting Flames! Heaven, on the other side, as the same holy Scripture describes it, (c) is the Land of the Living, the City of God, founded and built by him, for his faithful Servants to live and be happy in for ever. (d) There he will wipe away all Tears from their Eyes, and Death shall be no more, nor Sorrow, nor Complaint, because the first Things are past. (e) There he has prepared for those that love him, what the Eye has not seen, nor the Ear heard, nor has enter'd into the Heart of Man. (f) There will he himself be their Reward, their exceeding great Reward. (g) There will he shew himself to them Face to Face, and as he is in himself. (h) They will be out of themselves with the Abundance of his House, and be overflow'd with a Torrent of Delight.

(a) Mat. viii. (b) Is. xxxiii. (c) Heb. xi. (d) Apoc. xxi. (e) 1 Cor. ii. (f) Gen. xv. (g) 1 Cor. iii. (h) Ps. lxxxv.

Oh!

Oh! that we would but attend either to what we find by our own Experience, or to what we are fully convinced of by our Faith, how readily should we embrace the Service of God, how easily should we be wean'd from too great an Attention to the Things of this World! Since we see that it's Goods and Evils are short, inconsiderable, uncertain, and know that those of the other World are certain, immense, everlasting. If the first of these Considerations make you dissatisfied with your present State, let the second inspire you with Courage and Zeal, to arise from it, and turn to a better. Arise like the repentant prodigal Child, and leave the vile Husks, with only which this World can feed its Followers; Arise and return to the House of your Father, that is, to the Service of God, who is ready to receive you with open Arms. If yet the Pleasures of the World, notwithstanding their so often experienced Vanity and Treachery, still work upon your Soul, and entice it to Sin, think of the eternal Torments in which such Pleasures will end. Think with yourself, *What will it avail you, if you gain the whole World and lose your own Soul!* (a) If you are frighten'd, on the other hand, with some Trouble and Difficulty, which you apprehend in the way of Virtue, think on the promised Reward. Work is wont to appear light, when its Recompence

(a) Mat. xvi.

is thought of, and the Hopes of Reward ^{are} an Ease to Labour. *What shall a Man give in Exchange for his Soul, (a) and what Price can be too great for purchasing its Salvation!*

How ample will appear the Compensation, ample in its Severity, for the Glories, Riches, and Pleasures, which the Wicked have enjoy'd; and as amply indulgent for the Hardships which the Just have undergone in this World; when in the other, according to the Words of the wise Man, (b) “ The just
“ Man shall stand with great Confidence
“ before the Face of those who have afflicted
“ him, and made no Account of his Labours: When the Wicked shall see it, they
“ shall be troubled with terrible Fear, and amazed at his unexpected Salvation; and repenting and groaning for Anguish of Spirit, they shall say within themselves: These
“ are they, whom heretofore we have had in
“ Derision, and as a By-word of Reproach.
“ Senseless we esteem'd their Lives a Madness, and their End dishonourable; behold, how they are number'd among the
“ Children of God, and their Lot is among
“ the Saints. We therefore have err'd from
“ the Way of Truth, and the Light of Justice has not shined to us. We have wearied ourselves in the Paths of Iniquity and
“ Perdition. We have walk'd hard Ways,
“ but the Way of our Lord we have not

(a) Mat. xvi. (b) Wisd. v.

50 *An Exercise of Devotion.*

“ known. Such Things said they in Hell,
 “ who had sinned.

Wherefore, dear Brethren, wonder not, repine not at some share of Prosperity, which the Wicked may sometimes seem to enjoy in this World. This is their whole Lot, and Portion of Happiness, for an Eternity that their Souls are to continue in Being. Rather pity their Condition, as extremely wretched, whose short and slight Enjoyments are soon to be followed with an everlasting Misery. Whereas, if we betake ourselves with Resolution and Fervour to the Service of God,
 “ (a) the light, and momentary Tribulation
 “ we may have to suffer for the present, produces in us an eternal Weight of Glory.” The superior Happiness of the just Man above that of the Wicked, will soon manifestly appear, even in this World, when the Time shall come, which cannot be far off, for each to leave it, and undergo the Sentence of Death, to which all are subject. Then shall the one, if he have any Warning and Time to reflect, be rack’d with the Extremity of Grief and Despair, at being torn from all that he lov’d, and set his Heart upon, and on the Point of falling into an endless State of Suffering all that he most abominates; whilst, to the other, the Prospect of the Change that is coming on, gives rather Comfort than Terrour. For tho’ Death is a Separation, for which Nature in-

(a) 2 Cor. iv. 17.

spires the greatest Horror, as being not only from all Things about us, but also of Body and Soul; tho' it is a Destruction and Sacrifice of what we have the greatest natural Inclination to preserve, to wit, the Union of these two Beings, in which consists the Life we now enjoy; the just Man, fill'd with the Sense of the many Offences he has been guilty of, against God, resigns himself with little Reluctance, to be a Victim for atoning for them. He submits to this Necessity so much the more willingly, because his Lord and Master was pleased to become a Victim in like manner upon the Cross, to satisfy for the same Offences; and has thereby given such a Merit and Value to our Sacrifice, when duly submitted to and offer'd, as cannot fail to make it acceptable. He even, like the Apostle *St. Paul, Philip. i.* burns with a Desire to be dissolved and be with Christ, and pleases himself with the Thoughts that the Time of his Dissolution, *2 Tim. iv.* is instantly coming on, that he is already offer'd up, as it were, to his Creator; and in Acknowledgment of his supreme Dominion over Life and Death, is just going to change one for t'other. To these succeed those comforting Thoughts, which represent Death to him no otherwise, than as the End of the Day's Work, to a wearied Labourer; or to a Voyager who has been tost on a tempestuous and dangerous Sea, the Entrance into a secure Haven; or to a Traveller, the Approach

to his long wish'd-for Home; or as a gentle Slumber, which will ease him of his Pains, or rather a short Closing of his Eyes, "where" "with he beheld the Things of this World," "to open them again immediately for be-
 "holding Christ and his eternal Father, and
 "the Glories of his Kingdom." (a) Oh! may we die the Death of the Just, and our last Moments be like to theirs! And for that End, let us seriously, and courageously apply ourselves to live a Life like theirs, which brings on so happy a Death.

But if we have any Spirit or Generosity within us, any Feeling of what is great and glorious, any Relish for what is good and convenient for us, any Sense of Gratitude for Favours received; what a Number of other most pressing Motives offer themselves, for engaging us to give ourselves wholly to Almighty God, to the serving him here, and seeking to enjoy him hereafter? For who is it that asks us to be his Servants, and even to be his Friends? No other than the great God himself, Lord and Maker of Heaven and Earth, of whose Power and Greatness there is no End; in whose Sight we are nothing but Dust and Ashes, corrupt and weak from our very Nature, still weaker, and loaded with Guilt from our voluntary Disorders. And upon this vile Creature the God of Heaven and Earth vouchsafes to look, and

(a) S. Cyprian.

to invite and press him to his Service; and even to his Friendship; that God, whom to serve is to reign, and to have for a Friend, is to have the whole Creation at our Use and Service; that God, for whom, as well as by whom we were made, who is the very Fountain and Fulness of all Good and Perfection, who alone can satisfy the Extent of our Desires, and that Thirst after Happiness, which we all feel in ourselves; who has done so much for us, created us when we were not, taken Pity of us when we were his Enemies, sent his only Son to redeem and save us, made him subject to all the Hardships of a poor laborious Life, and a painful ignominious Death, that he might be a Pattern and Encouragement to us, in the Way we were to walk, and the Hardships we might have to undergo; who made us more ample Sharers of the Benefit of this Redemption by Baptism, by bringing us to the true Faith, and into the Bosom of his Church, in the midst of a perverse Nation, who, in fine, has patiently expected us, in all the Wanderings and Disorders of our past Life, protected us on a thousand Occasions, when, otherwise, we must have been lost Body and Soul, and brought us to the Moment we now breathe in, wherein we have full Power to chuse which we like best, Life or Death, Heaven or Hell.

But take care, if to-day you hear his Voice, if this be the Day of your Visitation, delay not, harden not your Hearts, but sol-

low immediately the kind Invitations of his Grace. He has promised you Pardon, whenever you repent, but he has not promised to prolong your Life, and to give you a greater Space of Time wherein to repent. He has promised to hear you, even upon your Death-Bed; but he has not promised to give you the same Opportunities, the same Graces to call upon him then, and in the Manner that you ought, as he now bestows upon you. If you find your Conversion hard to-day, 'twill in all Appearance be harder to-morrow. If you find it difficult in Health, I will not say 'twill be impossible, but certainly it will be infinitely more difficult, in Sicknes.

And what is it should so much frighten you from it now? Virtue at a Distance may seem rugged and uncomfortable; but come nearer to it, 'tis all Comfort and Pleasantness. A holy Man enjoys more Comfort in a Day, than the most prosperous Wickedness in a long Course of Years. A fervent and generous Resolution will soon diminish the Difficulties from contrary Passions; and the Grace of God, and the Thoughts of having him for a Friend and Protector, and the lively Hopes of approaching to the everlasting Enjoyment of him, will make every Thing sweet and easy. Virtue is far from being destitute of present Satisfaction; affording, on the contrary, the greatest Reasons for Content and Satisfaction of Mind. For in it, our chief Duty and greatest Interest, the purest and noblest Love
we

we are capable of, and the most ardent and successful Pursuit of our own Welfare and Happiness, are thoroughly mixt and inseparably united. For our chief Duty is to serve and glorify God, and our greatest Interest to save our Souls. Now we cannot glorify God as we ought, without sanctifying ourselves, and securing our everlasting Salvation; nor can we do this without glorifying him. Again, that Kind of Love, which is the purest and noblest we are capable of, is the Love of God, which when we are so happy as to be inflamed with, must, in Proportion to its Fervour, raise a like Desire in us, and put us in a sure Way to possess and enjoy him. And he, at the same time, proves to be our greatest Good, last End, and sole Felicity.

Why do you stand wavering, and doubting which Side to take? Is there any Choice betwixt the Extremity of Good, and the Extremity of Evil? Or are you still frighten'd with some Appearance of Difficulty in the Practice of Virtue? "Consider how many
"of both Sexes, both Young and Old, go on
"cheerfully in the Way of God's Command-
"ments. Can you not do what they do?
"Or is it by their own Strength that they do
"what you see, and not by the Strength and
"Assistance of God? 'Tis he that enables
"and makes them to do what he commands.
"Throw yourself on him, fear not, he will
"not draw aside to let you fall. Throw
"your-

"yourself securely, he will receive and take
"care of you. (a)

Good God! Grant that these great Motives, on whose Influence upon our Hearts, the Beginning, Progress, and Perfection of Virtue depend, may make a deep and lasting Impression on them. Grant us to be sensible of the Vanity and Deceitfulness of all worldly Satisfaction, of the Shortness and Uncertainty of the present Life. Make us to be mindful of thy approaching Judgment. Pierce us with a Fear of those terrible Punishments, which thou hast prepared for the Wicked. Raise our Desires of the immense Rewards, which thou hast prepared for the Good. Strike us with Admiration and Reverence of thy Greatness; with a Love of thy Goodness, with Gratitude for thy innumerable Mercies. Speak to our Souls and make them sensible, what a Glory, what an Honour, what a Pleasure and Profit it is to love thee, and be beloved by thee. Put an End by a greater Abundance of thy Grace to those dangerous deceitful Delays, which we have hitherto opposed to thy Calls and Inspirations. Teach us to distrust ourselves, and trust only and wholly in thee. So we may boldly resolve from this Moment forwards to be wholly thine, and thou wilt enable us to keep our Resolutions. So we shall answer the Designs of thy Mercy, in revealing to Mankind the

(a) *S. August.*

Truths

Truths of Religion, and establishing thy Church, and bringing us into it. So we shall be faithful in keeping thy Commandments. So we shall cleave inseparably to thee, by the Divine Virtues, Faith, Hope, and Charity. So we shall receive the full Benefit of thy Sacraments, to the making us Holy in this World, and Happy for ever in the next.

Te Deum.

WE praise thee our God, we acknowledge thee our Lord:

All the Earth adores thee; the Father eternal.

To thee the blessed Angels, to thee the Heavens and all the Powers,

To thee the *Gherubins* and *Seraphins* perpetually sing,

Holy, Holy, Holy, Lord God of *Sabaoth*.

Heaven and Earth are full of the Majesty of thy Glory.

The glorious Quire of Apostles praise thee:

The renown'd Society of Prophets bless thee.

The white-robed Army of Martyrs glorify thee.

The Holy Church throughout the World confesses thee:

Father of immense Majesty:

Thy adorable true and only Son:

Also the Holy Spirit the Comforter.

Thou, O Christ, art the King of Glory.

Thou art the eternal Son of the Father.

Thou, being to undertake the Delivery of Man, * didst not disdain the Virgin's Womb.

Thou, having overcome the Sting of Death, * didst open to Believers the Kingdom of Heaven.

Thou sittest at the Right-hand of God, in the Glory of the Father.

We believe thou wilt come to be our Judge.

Help therefore, we beseech thee, thy Servants, * whom thou hast redeem'd with thy precious Blood.

Make them to be number'd with thy Saints in everlasting Glory.

Lord, save thy People, and bless thy Inheritance.

* And govern and raise them up to Eternity.

Every Day we glorify thee, and praise thy Name for ever and ever.

Vouchsafe, O Lord, to keep us this Day without Sin.

Have Mercy on us, O Lord, have Mercy on us.

Let thy Mercy, O Lord, be on us, as our Hope is in thee.

In thee, O Lord, I have placed my Hope, * let me not be confounded for ever.

V. O Lord, hear my Prayer,

R. And let my Supplication come unto thee.

Let

Let us pray that we may attain to the End for which we were created, and for our attaining to which the Truths of Religion have been revealed to us.

O GOD, the Protector of all who trust in thee, without whom nothing is holy, nothing is strong, multiply thy Mercy upon us, that thou being our Ruler, thou our Guide, we may so pass through this temporal Life, as not to lose that which is eternal.

Let us humbly adore, and beg the continual Protection and Assistance of the ever-blessed Trinity.

A Lmighty and Eternal God, who hast given to thy Servants, in the Confession of the true Faith, to acknowledge the Glory of the Eternal Trinity, and to adore its Unity, in the Power of Majesty; we beseech thee, that by the Firmness of this Faith we may be secured from all Adversities.

Let us adore our Lord and Saviour Jesus Christ, and beg to be endowed with those holy Dispositions, which are marked out to us by his Incarnation, his Life and Doctrine, his Death, Resurrection, and Ascension, and to partake of the Graces he has thereby merited for us.

O GOD, whose only Son appeared in the Substance of our Flesh; grant, we beseech

seech thee, that by him, whom we know to have been outwardly like to us, we may obtain to be inwardly reformed.

Prayer ^{on} the Life and Doctrine of Christ.

GRANT, merciful God, that as he, our Divine Master, taught us, during his Life upon Earth, all that we were to do, and practised all that he taught; we may so obey his Commands, and follow his Example, as to deserve at length the Reward which he promised.

His Death.

LOOK down, we beseech thee, on this thy Family, for whom our Lord Jesus Christ willingly gave himself into the Hands of the Wicked, and underwent the Death of the Cross.

Resurrection.

ALmighty and Eternal God, whose only Son our Redeemer, after being dead, and buried, rose again the third Day, victorious over Sin and Death; grant that we, after imitating his Death by Dying to Sin, and his Resurrection by Newness of Life, may also, like him, die no more, but live eternally to thee.

Ascension.

Ascension.

MOST glorious Jesu, whom we believe to sit at the Right-hand of thy Father, and to have all Power given thee in Heaven and Earth; manifest, we beseech thee, this Power, by drawing up our Hearts after thee, and fixing them on heavenly Things.

Let us beg, that the Holy Ghost may ever dwell in our Souls, enrich them with his Gifts and Graces, and guide all the Actions of our Life.

O GOD, who didst send down the Holy Ghost, and by his Light didst instruct the Hearts of the Faithful; grant, that through this Divine Spirit we may be truly Wise, and always rejoice in his Comforts.

MAY the Pouring in, O Lord, of thy Holy Spirit cleanse our Hearts, and by the intimate sprinkling of its heavenly Dew render them fruitful in all good Works.

Let us pray, that we may make a due Use of the inestimable Benefit of being Members of the true and only Church of Christ.

O GOD, whose merciful Providence has placed us in the only Way to Salvation, the holy Catholick Church; grant that we may

may never be so ungrateful and wicked as to leave it, but by firmly believing what it teaches, and diligently practising what it prescribes, arrive at the Happiness to which it leads.

Let us pray, that we may be faithful and constant in keeping the Divine Commandments.

O GOD, the Strength of those who hope in thee, incline favourably to our Petitions, and because human Weakness can do nothing, raise and support us by the Power of thy Arm, that, in the Observance of thy Commandments, we may please thee both by Will and Action.

Let us pray, that our Minds and Hearts may be ever fixed on God by the three Virtues, Faith, Hope, and Charity.

A Lmighty and Eternal God, give us the Increase of Faith, Hope, and Charity; that these the proper Affections and Motives of the new Law, directing all our Actions, may safely bring us to the Inheritance of Salvation which belongs to it.

O GOD of unspeakable Mercy, who savest thy Chosen by Faith, help our Incredulity, and for the Sake of thy only Son, to whom we belong by the Measure of Faith thou hast already bestowed on us, unite us
more

more closely to him, by a more ample Share of the same Gift: Make it to be firm and steady, not to be shaken by any vain Suggestions of Unbelievers, or the frivolous Difficulties of our own weak Reason: Make it full and lively, shewing to us all that is proper for our Direction and Edification; rendering the Things invisible no less present than if they were seen; that after having produced in us a most profound Humility, and a salutary Fear of thy Judgments, it may lead us on, through the Comforts and Encouragements of Hope, to a persevering Charity, and the Crown of Justice that is due to it.

O GOD, who hast prepared good Things that are invisible for those who love thee, infuse into our Hearts the Affection of thy Love, that loving thee in all, and above all, we may obtain thy Promises, which exceed all we can desire.

O GOD of infinite Love, Patience, and Long-suffering towards us miserable Sinners, inspire us with the Sentiments of Charity towards one another: Grant that, out of Love, we forbear one to offend the other, being careful to preserve Unity of Spirit in the Bond of Peace; and farther grant that, by bearing each others Burthens, we so fulfil thy Law, and shew ourselves the true Disciples of thy beloved Son, and our merciful and loving Master.

Let

Let us pray, that Almighty God would not only enable us by his Grace to do our Duty, but so order all Things by his infinite Power, Wisdom, and Mercy, that we may actually do it, and accomplish what he commands.

MAY thy Grace, O Lord, we beseech thee, always go before and follow us, and make us continually intent to the Practice of good Works: May it overcome all the Opposition of our corrupt Nature; and as it does all Things sweetly, may it no less powerfully bend our rebellious Wills to a constant Submission and Obedience to thee.

Let us pray, that we may always make a due Use of the Sacraments, ever preserve the Fruits we have thereby received, and find them a continual Source of all the Graces and Blessings we stand in need of.

O Almighty and Eternal God, by whose infinite Mercy we were born again, in the Sacrament of Baptism, to a new and better Life; grant, we beseech thee, that all, our Actions and Affections being suitable to it upon Earth, we may attain to the full Perfection of it in Heaven.

MAY we never, O Lord, put on again the old Man, which we put off in Baptism; never return to the Works and Pumps
of

of the Devil, which we then solemnly renounced; but living now, according to the new Man, in Justice and Holiness, live, according to him, hereafter in Happiness and Glory.

Confirmation.

O GOD, who gavest the Holy Ghost to the Apostles, and ordainedst it to be given by them, and their Successors the Bishops, to the rest of the Faithful; grant that the Hearts of those whose Foreheads have been anointed with the Holy Chrism, and signed with the Sign of the Cross, in the Sacrament of Confirmation, may, by the same Holy Spirit inhabiting in them, be rendered for ever the Temples of his Glory.

Holy Eucharist.

O GOD, who, in the admirable Sacrament of the Altar, hast left us a Memorial of thy Passion; grant us, we beseech thee, so to reverence and frequent the sacred Mysteries of thy Body and Blood, that we may continually perceive, in our Souls, the Fruit of thy Redemption.

Penance.

O GOD, who, out of thy unspeakable and never-wearied Mercy, hast appointed the Sacra-

Sacrament of Penance, to receive again into Favour all those who are truly repentant of their Sins; grant us, we beseech thee, the Spirit of Penance; inspire us with Sorrow to bewail our Sins, Humility to confess them, Courage and Resolution to amend and make Satisfaction for them; that, being once more washed of our Iniquity, we may serve thee, ever after, with greater Fervour and Caution.

PReserve in us, O Lord, the Spirit of Penance, that we may never more think of returning to our former Sins: Keep for ever fresh in our Hearts, and increase more and more the Sorrow for what is past: Let this Sorrow appear by an Amendment of our Lives, the Flight of dangerous Occasions, and the diligent Use of proper Means to prevent a Relapse: Strengthen our Resolutions, to be ourselves the Punishers of our evil Deeds; that we may leave nothing to thee, but to continue thy wonted Mercies; and now imitating our blessed *Jesus* in his suffering Life upon Earth, we may partake hereafter of his glorious Life in Heaven.

Extreme Unction.

O GOD, who hast provided suitable Helps for all our Necessities; mercifully grant, that we may not depart this Life without the Help of the Sacrament of Extreme Unction; and that continuing till then in Piety and Fervour,

we

we may stand in need of nothing more to prepare us for a happy Passage to Eternity.

Order and Matrimony.

ALmighty and Eternal God, who hast equally ordained, and sanctified by thy Sacraments, the States of Priesthood and Marriage; grant, we beseech thee, that, what State soever we be engaged in, we may faithfully comply with its Duties, in all Charity, Meekness, and Patience, to the saving our own Souls, and those of others, through our Lord Jesus Christ thy Son, who, together with thee, lives and reigns, in the Unity of the Holy Ghost, one God, World without End.

R. Amen.

V. May the Divine Assistance be always with us.

R. Amen.

Exercise for the Afternoon.

IN the Name, &c.

Our Father. Hail Mary. Creed.

V. O Lord, open my Lips,

R. And my Mouth shall declare thy Praise.

V. O God, incline unto my Aid.

R. O Lord, make haste to help me.

Glory be, &c.

PSAEM

PRAISE our Lord, because he is good, * because his Mercy is for ever.

R. Praise our Lord, because he is good, because his Mercy is for ever.

Praise the God of Gods,

R. Because his Mercy is for ever.

And this same Responsory is repeated by the Congregation after every following Verse of the Psalm.

Praise the Lord of Lords,

R. Because,

Praise him who does great and wonderful Things alone:

Who by his Wisdom made the Heavens:

Who settled the Earth above the Waters:

Who made the great Lights in the Heavens:

The Sun to have Rule by Day,

The Moon and the Stars to have Rule by Night:

Who struck Egypt, and killed their First-born:

Who brought forth Israel from the Middle of them;

With a strong Hand, and a stretched-out Arm:

Who divided asunder the Red-Sea;

And brought out Israel through the Middle of it;

And overthrew Pharaoh with all his Host in the Red-Sea:

Who

Who conducted his People in the Desert :

Who defeated great Kings :

Who slew strong Kings ;

Sehon the King of the *Amorites*,

And *Og* the King of *Basan* :

And he gave their Land for an Inheritance ;

For an Inheritance to *Israel* his Servant.

In our Humiliation he was mindful of us ;

And he redeem'd us out of the Hand of our Enemies.

Who gives Food to all living Creatures.

Praise the God of Heaven.

Praise the Lord of Lords.

Glory be to the Father, &c.

R. Praise our Lord, because he is good, *
because his Mercy is for ever.

The four Cardinal Virtues, and seven Capital Vices.

GREAT is the Power and Efficacy of the Sacraments, * towards the making us to observe the Divine Commandments; and bringing us to everlasting Life.

But these cannot be used at all Times, * nor will they ~~do so much as help us to do~~ ^{alone} what is necessary.

Universal is the Influence of Faith, Hope, and Charity, * for the performing every Thing that is good, and avoiding all that's Evil.

But these also require that we attend many Times to other Means * which are proper to forward

forward and facilitate the Work.

For this End, let us consider what are the chief of other *Virtues* that incline to Good, * and which the *Vices* that hurry us to Evil.

That we may quicken our Endeavours, to acquire and improve the former, * that we may labour more zealously to root out the latter.

Prudence is the first of the *Virtues* that immediately regulate our Actions, * ordering what is fit to be done on each Occasion.

Avoiding both *Extreams* too much or too little, * and keeping steadily to the golden Mean.

Wise to fix upon a good End, above all, that of saving our Souls, * *provident* to chuse proper Means for attaining it.

Circumspect to attend to Circumstances, * cautious to avoid Dangers and Inconveniences.

The next is *Justice*, which implies a firm Purpose, * to give to every one what is his Due.

Careful not to break in upon the first Point of Right and Property, * in all the Dealings betwixt us and others.

* *Religious* to God, *submissive* and *affectionate* to Parents, *obedient* to Superiors, *grateful* to Friends, * true, affable, and easy to every one.

The third is *Fortitude*, which arms our Minds * against the Hardships that may attend the Performance of our Duty;

By

By hindring us from sinking too low with Fear, * or rising too high by Rashness and Presumption :

Patient and Constant to endure any Evil for Justice sake, * generous to undertake, and courageous to execute what is good, and great, and pleasing to God.

Even tho' the Danger of Death be to be undergone, * much more any temporal Loss or Inconvenience.

One Part of Fortitude, and not the least, and of daily and necessary Use, * is to profess openly, in this corrupt World, that we have a Love for Justice :

That we fear, and love, and will obey the Commandments of God, * and live, as is the Duty of the Followers and Servants of Christ.

Thus let us own him before Men, and he has promised to own us before his Father ; * the sure and only Way for our obtaining Mercy and Favour.

Temperance is the fourth, and arms us against a no less Difficulty, * by restraining our Appetites for what is pleasing and agreeable to Nature :

Rendring us chaste and modest in our Behaviour, temperate in our Diet, * moderate as to all the Pleasures and Diversions of Life :

Sober in the Desire and Pursuit of Greatness, * of Power, Honours, Dignities, or Riches.

These are the virtuous Habits of Mind, which will keep us steady in the Service of God, * and make the Accomplishment of our Duty easy and delightful.

These we must endeavour to fix in our Souls by a frequent Consideration of their Beauty and Excellency, * and by a diligent Practice of their several Acts.

On the other side, there are seven Capital Vices, * the common Origin of our Failings.

Pride is the first, whereby we vainly desire, * and more vainly fancy ourselves to be much superior to what we are.

Whence we immediately become unmindful, * of what we owe either to God or Man.

Covetousness is an excessive Desire of Riches, * and a no less general Root of Evil.

It pushes on to all Manner of Injustices, * to stick at nothing that may turn to Gain.

* *Anger* boiling up, on the least Occasion, disturbs the Use of Reason, * and flying madly to Revenge, produces suddenly the greatest Crimes.

Envy shamefully repining at another's Good, * with greater Leisure and Malice works the same Effects.

Gluttony, basely intent on the Pleasures of Eating and Drinking, * draws after it a long Train of Evils:

It degrades the Soul, and, fastening it to the meanest Entertainments, * destroys the Sense and Relish of spiritual Things.

It produces a Daughter still worse than itself, * *Luxury* the Mother of all that is bad and shameful.

Sloth is the last, but not less dangerous than any of the rest; * an immoderate Love of Ease, and Aversion to Trouble, especially as to Things spiritual.

Thus fixing all other Vices in the Soul, * and barring the Entrance to any Virtue.

Let us ne'er think of any of these Vices, * without the greatest Horror and Detestation:

And be it our Endeavour, by manfully resisting them, to be always diminishing their Force, * so to gain over them, at last, a perfect Victory.

Glory be to the Father, &c.

The Works of Penance, or general Means for acquiring and practising Virtue, and overcoming Vice: Mortification, Prayer, and Works of Mercy: Of Vigilance and Mortification.

TIS not enough to meditate on the Beauties of Virtue and Deformities of Vice, * for acquiring the one, and overcoming t'other:

'Tis not enough to please ourselves with the fine Resolutions * of being ever after faithful to our Duty:

No! we must set our Hands to work, and take our Measures, before we come into the Occasion, * and use the necessary Means, if we design to obtain the End.

74 *An Exercise of Devotion.*

To know which of these Ends and Means are chiefly to be pursued, * our *Vigilance* must be continual. (a)

We must be continually examining what passes in ourselves, * continually guarding against the Enemies that surround us :

Constantly comparing our Lives and Actions with the Law of God, * to see what it approves, and what it condemns :

To observe the more common Occasions of our Sins, * the Impediments to Good, and Enticements to Evil :

The Passions most predominant in our Hearts, the Occasions most likely to awake them, * the Preservatives, and Remedies fittest to oppose them.

The first of these is Mortification, * a Lesson hard to hear, but necessary to practise.

By it we must frequently refuse ourselves those Satisfactions which are of themselves allowable, * and submit voluntarily to Hardships which are not of general Obligation.

'Tis certainly but just, that as we have offended by unlawful Liberties, * so we should be shorten'd in the Use of lawful ones.

And unless we do this Violence to ourselves, * and thus prepare our Souls before the Day of Temptation, (b)

(a) Mat. xxvi. 41. (b) Ibid. xi. 12. Eccl. ii. 2.

By accustoming them to be deprived of what they covet, * and to endure what they dislike: (a)

Unless by a voluntary afflicting of ourselves, * we strive to appease the Anger of God, and incline him to Mercy: (b)

Unless we will resolve to imitate the Example of our blessed Master, * and take up our Cross and follow him:

Nothing else can be expected, but more violent Assaults of Passion, * and a sudden Fall into great Disorders.

The Way then to prevent the Excesses of Intemperance, * is to take less of any sensual Pleasure, than even Temperance allows:

To be very reserv'd, when the Pleasure, tho' innocent of itself, * is apt to be the Occasion of Excess.

The Way to stop the Disorders of Covetousness * is to follow the Maxim of Christ, *rather give than take.* (c)

And so the Way of curing Pride and Vanity, * is by affecting what is mean and humble.

Thus shall we go a great Way towards making our Resolutions effectual, * and securing the Work of our Salvation.

Glory be to the Father, &c.

(a) Mat. xvi. 24, 25. (b) Ps. xxxiv. 13. (c) Acts xx. 35.

CONTINUATION.

Of Prayer: Its Efficacy, Conditions, different Acts: Sacrifice of the Mass, Invocation and Honour of Saints: Prayer for the Living and Dead.

THough the Rules of Vigilance and Mortification may and ought to be observed, * yet will our Frailty often make us break them:

And should we keep exactly to them till the Hour of Temptation, * yet are we frail enough even then to yield.

Some farther Means must then be thought of, * to obtain Strength to employ these, and supply their Defect:

And such is *Prayer*; our great Support, * and assured Refuge in all our Necessities:

For without the Divine Grace we can do nothing, and with it we can do all Things; * and it shall be given to every one that asks it. (a)

Whensoever we fail of obtaining, 'tis because we ask amiss; * and so it must be our Care to ask as we ought: (b)

To ask, in the first place, the *Kingdom of Heaven*, and what leads to it; * to ask for nothing that may turn us from it:

To ask with *Fervour*, and an earnest Desire of obtaining; * to ask with *Perseverance*, when not presently heard:

(a) Jo. xv. 5. Phil. iv. 13. Mat. viii. 8. (b) Ja. iv. 3.

To

To ask with *Humility*, as for Favours undeserved ; * to ask with *Confidence*, as in the Name of Christ. (a)

Prayer is not merely the addressing our Petitions to God, * but comprehends a much more extended Conversation with him.

Whether we speak to him, by directing our Thoughts and Affections to him ; * or hear him, by attending to his Law and Instructions.

Whether we speak to him by Words, for the better fixing our Attention ; * or our Discourse be wholly in the Mind.

Whether we hear him by the Voice of our Pastors, * or read or meditate by ourselves.

All these are so many Ways by which Prayer holds out its Hand for Help, * and pays to God the Duty that we owe him.

The first Duty it has to pay, is profoundly to *Adore* his infinite Majesty, * and humbly acknowledge our entire Dependance :

And so offer him what is his Due, and we are happy if he will take, * our whole Lives and selves to his Service.

Then it repays our *Grateful Thanks* * for the innumerable Benefits we have already received :

The surest Way to have them flow again, * by thus returning them to their Fountain.

(a) Mar. xi. 24. Jo. xvi. 23.

Afterwards it humbly *Asks Forgiveness*,* for the many and great Offences we have committed against him :

And *begs all Favours and Graces* that may help us to amend,* and make us holy and happy for the future.

These are the Acts of Prayer which must be familiar to our Minds,* and for which we must never fail to allot some Time of the Day.

We also may and ought to join them with our other Employments;* and so render our Life one continual Prayer. (a)

We ought even, if possible, to find out some Time every Day, to nourish our Souls,* by attending wholly to spiritual Reading and Meditation.

Sundays and Holidays will at least afford this Time,* according to the Design of their Institution.

But, above all, we must be diligent,* at the publick Assemblies for Prayer and Divine Worship.

Then will our Prayers be most acceptable and efficacious,* when we all join together in the Performance of the same Duty.

Then we may hear the Word of God from the Mouth of our Pastors,* and delivered in the Manner that is most likely to affect us.

And of all publick Prayers, let it be our chief Devotion* to be present at the holy *Sacrifice of the Mass* :

(a) Luke xviii. 1.

A Sacrifice, which is the same, as to the Substance,* with that once offered on the Cross :

The same Victim and Priest, Christ Jesus himself;* the same Body and Blood,* figuratively separated, and really offered upon the Altar.

A Sacrifice, which alone is worthy of the God to whom it is directed,* which alone can answer the Ends for which it is offered.

The only Act that can fully pay* the Adoration and Thanksgiving that we owe;

Capable to atone for past Offences,* and to draw down all necessary Blessings.

And let it be our Practice, during Mass,* to join with these Intentions of the Priest, as he is deputed to act for us:

And by partaking of the Victim as often as we can,* so to compleat our Part in the Sacrifice.

Thus must our Prayer, in the first place, be directed* to God the Father, through Christ his Son.

Nor must we disobey the kind Commands of our Redeemer,* to come immediately to him, in any of our Wants. (a)

But still, this does not hinder but from Time to Time* we ought to beg the *Intercession* of his Friends :

(a) Mat. xi. 28.

Whether they be *holy Persons* still living upon Earth, * or *Saints* and *Angels* living with him in Heaven.

'Tis certainly a chief Duty of a Christian, * to approach with Love and Confidence the Throne of Mercy. (a)

But it becomes him also, out of a true Humility, * to keep sometimes at a greater Distance: (b)

And rather beg, that those would intercede for him * whom he knows to be far more holy and agreeable.

There are many Days in Man's Life, and many Hours in the Day: * one of these Duties may be complied with, without hindering a Compliance with the other.

'Tis also just and reasonable, by so doing, * to honour in due Manner the *Saints* and *Angels*:

These, who are deputed to guard us, and minister to our Salvation; * those who, having lived virtuously upon Earth, are now gloriously rewarded in Heaven:

Whom, whilst they were living, God often glorified, * by hearkening to their Prayers for others:

And has still continued to glorify since their Death, * even by Miracles at their Intercession.

The Honour and Reverence paid to them * is no less an Edification to ourselves,

(a) Heb. iv. 16.

(b) Luke v. 8.

Whom it moves to imitate the Actions we admire, * and strive to partake of the Greatness which we respect.

And, above all, 'tis most just and profitable, * to pay frequently this *Duty to the Mother of God*;

The most honoured of Creatures with Grace and Glory; * the most powerful Intercessor with Christ her Son.

'Tis fitting also to apply, in particular, to some of the many others, * as the *Office* of the Church, or our own Devotion shall suggest.

These are the Methods of Prayer, whereby to obtain * all that we stand in need of, for this or the other World.

Nor yet must we be so entirely taken up with ourselves, * as to become unmindful of the Necessities of others.

'Tis the Spirit of the Gospel to be concerned also for our Neighbour, * and an engaging Motive for God to take pity of us.

We must shew our Love to our Relations and Friends, * by a frequent Remembrance of them in our Prayers:

We must shew our Charity to our Enemies and Persecutors, * by begging that God would be more merciful to them:

We must pray for our Masters, our Superiours, our Pastors; * we must pray for the whole Body of the Church:

We must pray for that suffering Part which is detained in *Purgatory*, * to expiate their

82 *An Exercise of Devotion.*

lesser Faults, and pay severely for the Penance neglected on Earth: (a)

That God would ease them of their Pains,* and bring us all together to eternal Rest.

Glory be, &c.

CONTINUATION.

The chief Forms of Prayer: The Our Father, Hail Mary, Creed, Office of the Church: Prayer in an unknown Tongue: Use of Images, and Honour to them and Relicks.

IN so important a Duty as that of Prayer,* our Blessed Saviour did not think he could instruct us too much.

He therefore himself composed a Prayer for us,* the most excellent, most useful, most efficacious of all Prayers;

If we do but accompany it with the Dispositions which it implies, and with Desires answerable to the few Words which it contains.

First, it directs us to lift up our Minds and Hearts * to thee *Our Father, who art in Heaven*.

Our Father by Creation, by Redemption, by continual Protection; * our Sovereign Lord, and King of Heaven and Earth.

A Father, whom we ought to love most tenderly, * and whose Goodness we may confide in:

(a) Apoc. xxi. 27. 1 Cor. iii. 12. Mat. v. 26. 2 Mac. xii. 16.

A Lord,

An Exercise of Devotion. 83

A Lord, whom we ought to reverence most profoundly, * and adore with all the Powers of our Soul.

Then, as a Consequence of our Love and Adoration, * we naturally wish and pray that *hallowed be thy Name* :

That every Creature pay thee the Duty that it owes, * and render all Honour, Praise, and Glory to thy Supreme Majesty.

Next, we are to reflect, what is our own greatest Good : * what is the End for which Life was given, and is continued to us.

And for this we are taught to pray in the next Petition, * wherein we beg that *thy Kingdom come* ;

Not in this World, in which we have only to labour and deserve * that we may be admitted into thy Kingdom in another, where all is Joy and Happiness ;

Where thou may'st reign over all our Thoughts and Affections, * and perfectly possess us, whilst we are in possession of thee.

But 'tis in vain to think of possessing thee hereafter, * unless we first think of serving thee here :

And therefore we are next taught to pray, that so thou may'st be served, * in that *thy Will be done on Earth, as it is in Heaven* :

By the keeping thy Commandments, and in so exact a Manner, * that our Obedience may be compared to that of the Saints and Angels.

After

After we have thus sought, in the first place, the Kingdom of God, and the Justice thereof, * 'tis allowable to cast a Thought on our temporal Necessities:

To pray that thou wouldst *give us this Day our daily Bread*, * and what is necessary for our Support, during the Time of our Pilgrimage:

Not Dainties or Plenty, or a long Security for the future; * but what is sufficient and necessary for the present Time.

These are the Things which we ought chiefly to desire and ask; * but, alas! we are also subject to many Evils, which we want to have removed.

The greatest of these is Sin, from which we next beg to be delivered, * when we pray that thou wouldst mercifully *forgive our Trespases*.

One Condition, we know, is necessary for obtaining this Forgiveness, that *we also forgive those who have trespassed against us*.

And to this Condition we most willingly submit ourselves, * and desire the Forgiveness of our Sins upon no other Terms.

Still our own Frailty, and the Power of our spiritual Enemies, * the World, the Flesh, and the Devil,

Make us justly fear for the future, what has so often happened for the past, * to forget thee and thy Commandments.

Wherefore we next pray, that thou wouldst deliver us from the Danger as well as the Guilt

Guilt of Sin, * *nor ever lead us into Temptation.*

Not that thou thyself ever temptest or designest us to sin, * but we pray that thou wouldst not even permit us to be tempted ;

Otherwise than so, that by thy Grace we may be still faithful to our Duty, * and reap an Advantage from the very Temptation.

Lastly, we beg that thou wouldst *deliver us from Evil*, * from all the Punishments and Consequences of Sin :

Yet so as to be resigned to thy All-wise Providence, * to bear patiently the Share of Crosses it shall be pleased to send :

And so as to trust firmly in thy infinite Goodness, * that thou wilt permit none to befall us that shall not turn to our Profit.

Thus let us often pray with Mouth and Heart, * no Good-will fail, nor Evil ever hurt us.

This most excellent of Prayers, which is directed immediately to God, * is very properly followed by one to our blessed Lady.

By it we respect and rejoice in her Glories, * and humbly beg her Intercession :

Calling at the same time to mind the Mystery of the Incarnation, * the chief Article of our Faith, and main Foundation of our Hope.

First, we address to her in the Words of the Angel, * *Hail Mary, full of Grace, our Lord is with thee.* (a)

(a) Luke i. 28.

Then,

Then, in those others used by Saint *Elisabeth*, * *Blessed art thou amongst Women, and blessed is the Fruit of thy Womb, Jesus.* (a)

Lastly, acknowledging her to be truly *Mother of God*, * we beg that she would *pray for us Sinners now at the Hour of our Death.*

The *Creed*, delivered to the Church by the Apostles, * has justly the third Place amongst these principal Forms of Prayer.

It contains, in short, the chief Articles of the Christian Faith, * and the chief Motives for a Christian Life.

And a Prayer that will be most profitable, if we repeat it with due Attention, * with a firm Belief and a docile Heart :

A Heart sensible to the great Motives whose Truth we profess, * and desirous to render all our Actions conformable to them.

These are the Prayers which every Christian must know by Heart, * to have them always ready for his spiritual Entertainment.

But tho' the chief, they are not the only ones, * which the Church uses in her publick Office.

The Length of Time, that both her Ministers and the Laity were to spend in Prayer, * necessarily required a greater Variety :

Which it would have been absurd to have left to each Minister to determine, * much more to supply with extemporary Speeches.

Therefore the publick Authority of the Church has ordained a set Form of Prayers, *

(a) Luke i. 42.

fitted for the different Days of the Year, and the different Hours of Day and Night ;

For the Time of the holy Sacrifice, and the Administration of Sacraments ; * for every Time when its Ministers are to officiate.

This Office is made up of whatever is most edifying, * most capable to excite or entertain Piety ;

Lessons of the Holy Scripture, both old and new ; * Discourses that the Holy Fathers have made upon them ;

Accounts of the Lives of Saints, who, under the same Difficulties as ourselves, * have lived up to the Rules of the Gospel, and now happily attained its Rewards ;

Frequently the *Psalms of David*, and other Hymns and Canticles, * and proper Prayers suited to each Occasion.

All this, as Circumstances will permit, is ordained to be recited, * with certain decent *Rites and Ceremonies*,

Owing to the Majesty of the Lord whom we are serving, * and fit to inspire Respect and Devotion.

'Tis true, it has happened to us, as to all other Parts of the Church, * that the *Language* of its Office is *not now vulgarly understood*.

But this, if an Inconvenience, could not, we find, be well remedied without greater, * and may be easily supplied by some Diligence on our Side.

We

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We

We may easily know the Meaning of the Part we assist at, * from Books upon that Subject, or the Instructions of our Pastors.

We may easily find Means to employ our Devotion * about the very same Things as are the Matter of the publick Prayers.

Nor will it be amiss, if, during the Time, we sometimes apply ourselves, preferably, * to what may be, otherwise, more suitable to our Occasions and Capacity.

'Tis even many times commendable, at the publick Meetings, * to join our Voice to the rest, tho' we do not understand the Words.

We may, for the while, entertain our Minds * with the Thoughts and Desires of pleasing God ;

Of uniting our Intentions to those of the Church, * and praying in general for the Things signified by the Words which she employs.

A Heart that is wholly taken up and soften'd by these plain and simple Thoughts, * pours forth a most agreeable Prayer to God.

For Prayer no more requires a multitude of Thoughts, than a multitude of Words ; * but the Motions of a Heart truly desirous to please and possess God : (a)

And let this be our settled Maxim, that our Prayers will then be most agreeable, * when they are joined with those of a Congregation. (b)

(a) Mat. vi. 7, 8.

(b) Ibid. xviii. 20.

An Appendix to Prayer, as serving to fix and enliven it, * is the Use that may be made of Pictures and Sculptures ;

Images of the Person and Actions of Christ, and of those of his Saints ; * Emblems of Things that are wholly spiritual.

These are a Book to the Unlearned, nor useless to the more Knowing ; * fit to excite all to Imitation and Devotion ;

Making what is seen a Step to what is invisible, * and rendering Sense subservient to Piety.

We even treat such Images with Honour, * and pay to them Respect and Reverence.

Not that there is any Virtue or spiritual Quality * belonging to the Matter or Form of which they consist ;

No more than any thing of Humanity or Life, * in the Pictures of our Friends or Relations :

But the Resemblance which they have draws a Respect in both Cases, * which 'tis natural to express by outward Marks ;

So far from derogating to, or vying with our Respect for the Originals, * that it wholly proceeds from that, and is governed by it.

Nay, the chief, if not the whole inward Respect, is only paid to these, * whilst the outward Marks point to the Representations,

And do but admonish us to carry our Thoughts still farther, * and worship, as we are taught, in Spirit and Truth.

Amongst

Amongst Images, none ought to be so much used and respected,* as that of our dying Saviour, called the *Crucifix*.

That very Motion of the Hand, imitating its Figure,* commonly called the *Sign of the Cross*,

Has been from the primitive Times, and ought to be as familiar to Christians,* as any the most common of their Gestures.

And to the very Sound of the *Name Jesus* always has been, and should be paid,* a Bow of the Knee, or Inclination of the Head.

As little is it to be wonder'd, if we follow the same primitive Example,* in holding precious, and in great Veneration,

The Bodies or *Relicks* of departed Saints,* or any thing that has formerly belonged to them.

Besides the miraculous Favours many times obtained,* by such a Reverence to Relicks and Images;

Such as we read to have been paid to the Hem of our Saviour's Garment,* and was followed by the Cure of many Diseases; (a)

Such as the first Christians shewed to the Shadow of *Saint Peter's* Body,* and to the Handkerchiefs and Aprons which had touched that of *Saint Paul*:

By which Actions they expressed their Confidence in God, through the Intercession of his Apostles,* which God rewarded by granting their Petitions: (b)

(a) Mat. ix. 20. Mar. vi. 56. (b) Acts v. 15. xix. 12.

All this is moreover a mighty Support and Encouragement to Prayer, * for Men equally made up of Body and Soul,

And so little disposed, as we find ourselves to be, * without the Help of sensible Images and Operations,

To give a long and close Attention * to what is spiritual or remote from Sense.

The same Reason runs through the whole Body of Christian Religion, * in Sacraments, Communion, Government, and Faith;

Leading from what is created and visible, * to Things invisible and the uncreated Being.

Glory be, &c.

CONTINUATION.

The several Works of Mercy, Corporal and Spiritual.

BESIDES all these, still has the Bounty of God provided us with another sort of Means, * whereby to overcome Sin, and advance in Virtue;

Means no less necessary than powerful, without the Addition of which * we have little Reason to hope, that the others will have their due Effect.

These are to shew Mercy to our Neighbour in Distress, * as we beg that God would shew Mercy to us:

Or rather to shew Mercy to Christ himself, * since he will have our distress'd Neighbour so look'd upon. (a)

(a) Mat. xxv. 40.

Many

Many are the Wants and Necessities which our Neighbour may fall under, * and as many the Ways in which we ought to relieve him.

If he is hungry we must give him to eat, * if he is thirsty we must give him to drink.

If he is naked we must cloath him, * if he wants Lodging we must harbour him.

We must visit him, when he is sick or in Prison, * nor let him at last lie unburied.

So by a little Trouble or present Expence * we may purchase to ourselves the greatest Advantages;

Oblige by our Trouble an All-powerful Friend; * dispose of our Treasure, so as never to lose it.

Our Neighbour may yet fall under worse Necessities of another kind, * which we may often more easily, and therefore more strictly ought to relieve.

If he is in doubt what Course to take, * we must willingly help him with our best Advice:

If he is ignorant, instruct him in what he ought to know; * if vicious, admonish him of what he ought to do:

If we see him in Trouble or Affliction, * we must strive to diminish it, and give him Comfort:

Forgive him the Offences he may have committed against us; * bear with the Trouble he may chance to give us.

Lastly,

Lastly, by our Prayers for the Living and Dead,* obtain for them the Relief which we are unable to give.

Thus, hard as the Way to Heaven may appear,* and strait the Gate that lets into it,

The Goodness of God has provided every State with Means at hand,* whereby they may certainly overcome all Difficulties.

He has given Superfluities to the Rich and Mighty, which, if liberally imparted,* will cleanse their Souls and extinguish Sin. (a)

He has subjected the Poor and Weak to Necessities, which, if patiently endured,* will satisfy for their Sins, and dispose them to Virtue.

He has laid open to all the Benefit of Prayer,* by which they need only ask, and they are sure to have.

None of these Means, when in our Power, can be neglected,* without great Risk of our Salvation.

If all of them be zealously employed,* we walk securely towards Perfection :

But if we more carefully apply ourselves to some one of the three,* without neglecting any of the others,

So we may hope to make a daily Progress,* and happily, at last, to save our Souls.

Glory be, &c.

(a) Luke xi. 41. Eccl. iii. 33.

Commandments of the Church: Vows: Religious Orders, and Regular Communities.

WHAT could we expect more from the Goodness of God, that we have not received? * What could he do for us, that he has not done?

The Commandments he has given us are just and holy; * the Motives for observing them most strong and pressing:

The Means for helping out our Weakness, powerful and efficacious; * always at hand, and of easy Use.

But still the declining Fervour of Christians * finds too much Difficulty in these easy Practices.

And for this Reason has the Church endeavoured * to render them, if possible, still easier,

By determining Part of what her Children were to do, * and obliging them to it by her Authority;

Left, being left to themselves, they should neglect all that the Law of God did not precisely command; * and thus soon break his Commandments, and lose their Souls.

First, she has determined that *Sundays*, and certain Holidays, * should be the Days of Rest and Prayer:

That a Rest should be, on these, from all servile Work, * that so Prayer might not be hinder'd by worldly Business.

And that one part of this Prayer should always be, if possible, to assist devoutly at the sacrifice of the Mass. Then,

Then, that on *Fridays, Vigils, Ember-days,** and during the whole Time of *Lent*,

They should not only abstain from *Flesh*, as a more dainty and agreeable Food,* more prejudicial oftentimes to the Soul, than beneficial to the Body;

But be also content with one only Meal,* and *Saturdays* abstain at least from *Flesh*.

Thirdly, that, at least, once in the Year, in the *Easter* Fortnight,* after humbly approaching the Sacrament of Penance,

They should not fail, under the severest Ecclesiastical Penalties,* to receive the Sacrament of the Blessed Eucharist.

Fourthly, That, during *Lent* and *Advent*, and the Feasts that follow,* no Marriage should be celebrated.

Lastly, That they should provide for the Necessities of their Pastors,* either by Tithes, or some other convenient Way.

Let us be careful to comply with each of these Particulars,* as they cannot be neglected without a grievous Sin;

But, being complied with in the Spirit of Obedience and Piety,* will draw a special Blessing on our Souls.

The same Views which engaged the Church to give these Commandments,* have engaged several holy Persons to make farther Regulations;

Determining more particularly the proper Means* for avoiding Sin, and advancing in Virtue.

Many,

Many, both Men and Women, have voluntarily submitted, * and daily submit, to these pious Regulations:

And lest, by human Inconstancy, they should depart from their Resolutions, * wisely confirm them by *Vows* to God.

Many are the *Orders* and Ways of Living, * which have been set on Foot by these holy Founders:

Some more retired from all Communication with the World, * and wholly designed to sanctify their Followers:

Others still retaining some Connection with the World, * to help their Neighbour in his spiritual or corporal Necessities:

Some prescribing a more austere and rigid sort of Life, * others more indulgent and condescending:

That so every Temper of Body or Mind * may find a fit Refuge from the World's Corruption.

All of them agree in these three great Articles of Mortification, * perpetual Chastity, Poverty, and Obedience:

Chastity, a most valuable and sublime Perfection, * yet not too high to be expected from the Grace of God: (a)

Poverty, which, cutting off all Property and superfluous Riches, * removes numberless Solicitudes, and the great Root of Evil: (b)

(a) Mat. xix. 12. 1 Cor. vii. 7, 8.

(b) Mat. xix. 21.

Obedience, which, submitting all Actions to the Will of a Superior, * prevents their being influenced by Passion or Humour.

All agree in establishing a Form of Discipline, * fitted to promote Humility and Brotherly Love:

In making a regular Distribution of the Actions of the Day, * and allotting a great Share of it to the Worship of God.

Nothing can be wiser than these Institutions; * nothing holier, nothing happier, than Societies that keep to them.

The like orderly holy Discipline is also common * to many *Colleges and Communities*;

In which, tho' without the Obligation of a Vow, * a most edifying Regularity, and, nearly, the same Evangelical Counsels, are observed.

Let the Consideration of so many of both Sexes, who live up to such strict Rules, * be a continual Spur to our Sloth and Negligence.

They are made of a Body and Soul of the same Nature as ours; * and yet they can chearfully go through these seeming Hardships:

They have the same God to serve, the same Commandments to keep; * no other Threats or Promises to excite them, and fewer Dangers to fear:

Nor yet do they do too much for saving of their Souls, * or take a Trouble superfluous for avoiding Damnation.

○ If then either our Weakness, or other Reasons and Engagements of Providence, * hinder us from resorting to such holy Companies,

Let us double our Endeavours, at the Sight of these and other Examples, * to make a daily Progress in the Way of Virtue;

And, by zealously employing the Means we have at hand, * so to make amends for our less favourable Circumstances.

Glory be, &c.

The Eight Beattitudes.

TO sum up all in a few Words, let us repeat those admirable Sentences, * wherewith our Saviour began his Discourse upon the Mountain: (a)

Sentences, which contain, in short, the chief of our Duties, * and ought to be always present to our Minds;

That we may thereby see if we live like Christians, * and learn to live so if we do not.

They describe the Steps by which we may arise * from the lowest Depth of Iniquity:

They shew the Path in which we must always walk, * whatever Perfection we aspire or arrive to:

And all this under the no less true than comfortable Notion, * that we are enjoying, all this while, the greatest Happiness that this World affords.

(b) Mat. v.

Blessed

An Exercise of Devotion. 99

*Blessed are the poor of Spirit, * for theirs is the Kingdom of Heaven.*

Theirs, in all Appearance, who make well this first Step, * to be deeply sensible of their Guilt and Misery :

To be poor and contrite of Spirit, * and tremble at the Words of God : (a)

To be pierced with Fear of his Judgments, * and earnestly to implore his Mercy.

*Blessed are the Meek, * for they shall inherit the Earth.*

They who, after having humbled themselves in the Sight of God, * look upon it as the next Part of their Duty,

To abstain from all Injustices and Hardships to other Men, * and suffer the like from them, with Meekness and Patience.

Such shall enjoy the greatest Share of the Blessings of the Earth, * and are in a fair Way of attaining to those of Heaven.

*Blessed are they that mourn, * for they shall be comforted.*

Again, we must return to the Consideration of ourselves, * and recall, in the Bitterness of our Soul, ~~the memory of~~ our past Sins :

Nor fear to betake ourselves to a Life of Mourning, * in the Practice of Penance and Self-denial.

So may we hope for that greatest Comfort, * Pardon for what is past, and Grace to amend for the future.

(a) Isa. lxii. 2.

100 *An Exercise of Devotion.*

*Blessed are they that hunger and thirst after Justice, * for they shall be satisfied.*

As we must look with Sorrow and Detestation * on the Ingratitude and Enormity of Sin ;

So must we look with an ardent and longing Desire * on the Beauties and Rewards of Virtue ;

And so we shall be satisfied ; fixing by the very Desire this Virtue in our Souls, * and sowing the Seed of everlasting Satisfaction.

*Blessed are the Merciful, * for they shall obtain Mercy.*

They who not only give nothing to their Neighbour to suffer from them, * but are zealous to relieve him in his other Sufferings.

This one Condition more God requires on our Part, * to fit us for his Mercy, and the next great Beatitude.

*Blessed are the clean of Heart, * for they shall see God.*

Blessed infinitely more than any worldly Happiness can make them, * whom God has cleansed from their Iniquity :

Whose Souls are sanctified by his inhabiting Spirit, * who are agreeable and lovely in his Eyes :

And are thus prepared to enter into the supreme Happiness * of seeing him for all Eternity.

*Blessed are the Peace-makers, * for they shall be called the Children of God.*

Still

Still is our blessed Master concerned for our Behaviour towards our Neighbour, * and gives us, as we become more capable, more perfect Rules.

Here he reminds us to procure to others even those Advantages * which they themselves are indifferent or averse to :

To strive to compose their Disputes and Quarrels, * and settle Peace and Friendship amongst them :

To endeavour to bring them to an universal Peace, * not only with one another, but with God and themselves,

By inducing them to repent of their Offences against God, * and to attend to their greatest Interest, the Salvation of their Souls.

*Blessed are they that suffer Persecution for Justice sake, * for theirs is the Kingdom of Heaven.*

Blessed if they rejoice, and are thankful to God, * that they are found worthy to suffer for his Name :

If they pardon and compassionate those who persecute them, * that they are so blind as to oppose and persecute Justice.

Blessed in the highest Degree, as being superior to all the Evils of this World, * and securely hastening to the Joys of the next ;

Leading a Life conformable to that of their Redeemer, * and purchasing for themselves the greatest Rewards,

Far then be it from us to dread any such Persecution,* which we may happen to be exposed to for Religion or Conscience:

But be it our only Care to prepare, as we ought,* against the Day of Trial and Temptation;

And by a diligent Observance of the other seven,* so to make ready for this finishing Beatitude.

Glory be, &c.

An EXHORTATION upon the Duties of particular States, and the Practices of a Christian Life.

BRETHREN, *the Yoke of Christ is sweet, and his Burthen light: (a)* Not if we seek to join it with loving and serving this World, and gratifying our Passions; but if our Hearts be thoroughly touched with the Love of heavenly Things, if we be truly resolved to keep God's Commandments, and to practise those Means which our Religion prescribes, and which are necessary for that End. What these Commandments and Means are, you have already seen in general: It only remains, that every one apply these general Precepts and Directions to his own particular State and Circumstances.

Young People, to you I first address myself. Consider, that "it is happy for a

(a) Mat. xi.

“ Man to carry the Yoke of our Lord from
“ his Youth. (a) Be particularly careful to
“ be chaste and temperate. (b) You are now
“ at the Age which is most slippery and dan-
“ gerous, because the Passions of the Body
“ and Mind are most apt to be inflamed by
“ the Heat of Youth. But let not this dis-
“ courage you : Youth at the same time has
“ something soft and pliable, which may
“ more easily be wrought to any thing, to
“ Virtue as well as Vice, than riper Years.
“ Modesty becomes all Persons and Ages ; but
“ it is still most becoming Youth. (c) Above
“ all, avoid Idleness : Give not Time to
“ your Mind to run upon different Things,
“ from one to another, which may cause Dis-
“ turbance to it, and induce you to Sin. Be
“ always applied to something, that the Devil
“ may never find you unemployed. (d)
“ You Men, that are more advanced in
“ Years, be sober and temperate, grave,
“ chaste, sound in Faith, in Love, in Pati-
“ ence : And you Women, that are also
“ advanced, let your Dress and Behaviour
“ be such as becomes Holiness : Be not given
“ to Back-biting, to much Wine, or strong
“ Liquor ; teach those Things that are good,
“ that you may rightly instruct the Young
“ ones to love their Husbands, and to affec-
“ tion their Children ; to be discreet, chaste,
“ good-humour’d, to keep House, and to be

(a) Lam. iii.

(b) Tit. ii.

(c) St. Ambrose

(d) St. Jerom.

“ obedient to their own Husbands, that the
 “ Word of God may not be ill spoken of. (a)

“ Husbands, love your Wives, as Christ
 “ loved the Church, and delivered himself
 “ up for it, that he may render it Holy : So
 “ must Men love their Wives as their own
 “ Bodies ; who loves his Wife, loves him-
 “ self ; wherefore a Man shall leave his Fa-
 “ ther and Mother, and keep to his Wife,
 “ and they shall be two in one Flesh. This
 “ Sacrament is great in Christ, and in the
 “ Church. (b) Husbands, love your Wives,
 “ and do not treat them with Bitterness. (c)
 “ Live and converse prudently with them,
 “ having a Respect and Consideration for
 “ them as the weaker Vessel, and who also
 “ are Heiresses with you of the Grace of
 “ eternal Life ; that so you may not be hin-
 “ der’d in your joint Prayers to God. (d)

“ And you Wives be subject to your Hus-
 “ bands, as to our Lord ; because the Hus-
 “ band is the Head of the Wife, as Christ is
 “ the Head of the Church. So as the Church
 “ is subject to Christ, let Wives be subject
 “ to their Husbands in all Things. Women
 “ be more particularly submissive and obedi-
 “ ent to your Husbands, to the End, that if
 “ there be any whose Husbands believe not
 “ in the Word, that is, in the true Religion,
 “ they may be gained, without any farther
 “ Discourse, by the good Conversations of

(a) Tit. ii.

(b) Eph. v.

(c) Col. iii.

(d) 1 Pet. iii.

“ their

“ their Wives; whilst they consider their
“ chaste Behaviour in the Fear of God. Let
“ not your Ornament be that without, con-
“ sisting in the Dress of the Hair or Head,
“ the Wearing of Gold, or Fineness of
“ Cloaths; but let it be in the inward Man,
“ in the incorruptible Beauty of a meek and
“ peaceful Mind, which is very precious in
“ the Sight of God: For it is so, that holy
“ Women used heretofore to adorn them-
“ selves, being dutiful and obedient to their
“ Husbands; as *Sara* obey’d *Abraham*, call-
“ ing him Lord. (a)

“ Parents, treat not your Children with
“ Harshness and Rigour, so as to provoke
“ them to Anger or Resentment, or discour-
“ age them; but with Care breed them up
“ in Wisdom, and in the Fear of our Lord.

“ (b) Mothers, consider, that it is not so
“ much the bearing of Children that makes
“ you such, as the giving them good Educa-
“ tion. Nurse them, love them, and pray
“ that they may live long; not upon Earth,
“ but above it; for nothing subsists long upon
“ Earth, and whatever seems to last longest,
“ is but short, and soon flies away. Admo-
“ nish them rather to take up their Cross,
“ than to love this Life. Take care, both
“ Father and Mother, not to make such an
“ unjust Distinction betwixt your Children,
“ as to love one, and despise another; but

(a) Eph. v.

(b) Col. iii. Eph. iv.

“ have an equal Degree of Affection for them
 “ all: Or, if it be allowed you to have some
 “ little more of Tenderness towards that
 “ Child which appears better temper’d, or is
 “ sonder of you, or resembles you more, ob-
 “ serve at least an equal Justice towards all.
 “ You do a much more real Piece of Service
 “ to your Favourite, in procuring him the
 “ Love and Good-will of his Brothers and
 “ Sisters; as you do him a great Injury, in
 “ loading him with the Envy of being pre-
 “ ferred to the rest. If the more tender
 “ Affection of the Mother leans rather to-
 “ wards the youngest, and the more judicious
 “ Love of the Father shews more Consid-
 “ ration for the eldest, let there, however,
 “ be an Equality in this Division: Let both
 “ together make a just Distribution, whilst
 “ what is more in the one makes amends
 “ for what is less in the other. Take care
 “ to be yourselves both the Masters and Mis-
 “ tresses to teach your Children, and the
 “ Patterns for their Imitation. Let them see
 “ nothing of Evil in one or the other; so
 “ that you may instruct them still more by
 “ your Example than by your Words. (a)
 “ Children, obey your Parents in the
 “ Lord, obey them in all Things; for this
 “ is just and acceptable to God. (b) He
 “ who fears the Lord, honours his Parents,
 “ and serves, as his Masters, those who

(a) *St. Chrysostom.*(b) *Eph. vi. Col. iii.*

“ brought him into the World. Honour
“ your Father by your Actions, your Words,
“ and all sorts of Patience, that he may bless
“ you: Take care of him in his old Age,
“ and displease him not during his Life: If
“ he fails in his Understanding, bear with
“ him, and do not despise him. What an
“ Ill-name has a Child who abandons his
“ Father? And he who angers his Mother
“ is cursed of God. (a)

Young Women, that are in the Way of
Marriage, hear the general Directions of the
Apostle concerning your Dress and Behaviour.

“ I will, that the Women dress themselves
“ in a decent Habit, with Modesty and Dis-
“ cretion; not with Curlings of Hair, or
“ precious Stones, or rich Apparel; but in a
“ Manner that becomes Women, making
“ Profession of Piety, and who are to shew
“ it by their good Works. (b)

And you, who have no Thoughts of mar-
rying, hear these other Words of the same
Apostle, which will be much to your Encou-
ragement and Comfort. “ I am desirous that

“ you should be free from all Solitude:
“ He who has no Wife, busies himself about
“ the Things of the Lord, how he shall
“ please the Lord: But he that has a Wife,
“ is full of the Cares of the World, how he
“ shall please his Wife, and so has his Mind
“ divided. She that is unmarried, and the

(a) Eccl. iii.

(b) 1 Tim. ii.

“ Virgin,

“ Virgin, busies herself also about the Things
 “ belonging to the Lord, that she may be
 “ holy in Body and Spirit: But she that is
 “ married is busy about the Things of the
 “ World, how she shall please her Husband.
 “ And this I say to you, not to ensnare you,
 “ but to induce you to a State that is ho-
 “ nourable, and that will give you a Facility
 “ to converse with God without Distrac-
 “ tion. (a)

“ Widows, says the Apostle, who are truly
 “ such, deserve to be honoured. If a Widow
 “ has Children, or Grand-children, let her
 “ first learn to govern her own House in
 “ Piety; for this is good and acceptable to
 “ God. One that is really a Widow and
 “ desolate hopes in God, and continues in
 “ Prayers and Supplications Day and Night:
 “ But she that leads a Life of Pleasure and
 “ Diversion, living as she is, is yet dead. Then
 “ only let her be trusted with the Care of the
 “ Poor, and the Service of the Church, if
 “ she be renowned for her good Works, if
 “ she has taken good Care to educate her
 “ Children, if she has been hospitable to
 “ Strangers, if she has washed the Feet of
 “ the Saints, and done them all good Offices,
 “ if she has succoured those in Affliction, and
 “ applied herself to all Manner of good
 “ Works: But those must be avoided, who,
 “ being idle, learn to run about the Neigh-

(a) 1 Cor. vii.

“ bourhood;

“bourhood; not only idle, but talkative
“and curious, saying Things that are not
“fitting. (a)

“Masters, allow your Servants all that is
“just and reasonable; knowing that you
“have a Master in Heaven as well as they.
“(b) Be good and kind to your Servants,
“and do not use hard Words and Threats;
“knowing that your and their Master is in
“Heaven, and that he makes no Difference
“of Persons. (c)

“Servants, obey your Masters in all
“Things with Fear and Trembling, in the
“Simplicity of your Hearts, as if it was
“Jesus Christ himself. Serve them not only
“because they see you, as if it was to please
“Men, but as being Servants to Jesus Christ,
“and doing heartily the Will of God. Serve
“them with Love, and do willingly what-
“ever you do, as serving God, and not
“Men. Know that the Servant and Free-
“man shall each receive from the Lord the
“Recompence of the Good he has done. (d)
“Be Servants to Jesus Christ, our Master;
“be submissive to your Masters, please them
“in all Things, do not contradict them, or
“do them any wrong, that you may follow
“in all Things the Doctrine of God our Sa-
“viour. (e) Be subject and dutiful to them,
“not only when they are good and mild,
“but when they are angry and hard; For

(a) 1 Tim. v. (b) Col. iv. (c) Eph. vi. (d) Eph. vi.
Col. iii. (e) Tit. ii.

“ what

“ what Glory would it be for you, if you
 “ were ill treated for your Faults? But
 “ what will render you pleasing to God, will
 “ be to suffer with Patience, when you have
 “ done nothing amiss. (a)

“ You that are the Rich of the World, be
 “ not puffed up with Thoughts of Pride;
 “ do not rely upon the Uncertainty of Riches;
 “ but hope in the living God, who gives
 “ abundantly all that we stand in need of.
 “ Do Good, become Rich in good Works;
 “ give freely, share your good Things,
 “ make to yourselves a Treasure and a solid
 “ Foundation for the future, that you may
 “ attain, at last, to true and everlasting
 “ Life. (b)

“ And you that are Poor, consider that
 “ Jesus Christ was so himself; and as such
 “ declared you happy. (c) Godliness is a
 “ great Treasure, which knows how to be
 “ content with little; for we have brought
 “ nothing into this World, and it is very
 “ certain that we can carry nothing out of
 “ it. Having therefore Meat and Cloaths,
 “ we have Reason to be content; for those
 “ who would become rich, fall into Temp-
 “ tation, and into the Snare of the Devil,
 “ and into many useless and hurtful Desires,
 “ which plunge Men into Ruin and Perdition.
 “ (d) Let therefore your Manners be free
 “ from Covetousness. (e) Be content with

(a) 1 Pet. ii.

(b) 1 Tim. vi.

(c) Luke vi.

(d) 1 Tim. vi.

(e) Heb. xiii.

“ what

“ what you have; for the Lord himself has
“ said, *I'll not leave nor abandon you.* (a) So
“ that we say with Confidence, God is my
“ Protection, and I fear not what Man can
“ do to me. (b) Be in no Concern; you
“ may live indeed a poor Life, but you will
“ receive much Good, if you fear God,
“ avoid Sin, and practise good Works. (c)

Men and Women, of all Ages and Con-
ditions, be very watchful over yourselves; so
to avoid the Snares of the Devil, to keep free
from the Infection of the ill Principles and Ex-
amples of the World, and to resist your own
vicious Inclinations. Have always an Eye to
your Frailty, that so you may be cautious how
you expose yourselves to dangerous Occasi-
ons; and be ever mindful of the Presence of
God, that thence you may be arm'd and
strengthen'd against the Temptations that
may come upon you. Let none of you ima-
gine, that you have no other Business but to
pass away your Life in Ease, Pleasure, and
Diversiſion. *Man*, says the Holy Scripture, is
born to Labour. (d) If you will employ
yourself in no proper laudable Business, the
Devil will soon find Means to employ you in
what is very improper, illaudable, and sinful.
Be particularly careful to avoid Intemperance
and Excess in Drinking; by which is not
only understood the taking so much as to
make you lose entirely the Use of Reason,

(a) Jos. i. (b) Psal. cxlii. (c) Tob. iv. (d) Job v. 7.

but the taking any such Quantity as may affect your Body or Mind, and put them out of their natural State; or the spending a considerable Time over your Cups, or the flattering your Taste, and perhaps dozing or heating yourselves, and destroying your Healths by continual or frequent Sipping. All these Disorders are great Enemies to the Spirit of Piety, and prove Inlets to all Manner of Vice. *Look well to yourselves, saith our blessed Master, that your Hearts be not loaded with Surfeittings and Drunkenness, lest the Day of the Lord come suddenly upon you. (a)* And again, says the Apostle, *not in Revelling or Drunkenness, not in Dissolution and Debauchery, is the Life of a Christian; but in all Sobriety, Justice, and Piety. (b)*

“Pray as well as watch, that you enter not into Temptation.” (c) Never begin the Work or Business of the Day till you have first paid your Duty to God, and armed yourself against the Dangers of offending him, by humbly imploring his Grace, and renewing your good Resolutions. Never go to Rest at Night before you have thank’d him for his Protection, examined wherein you have offended him, and humbly and sorrowfully begged Pardon for it: And in the Middle-time, betwixt the Beginning and End of your daily Labours and Employments, turn frequently your Mind and Heart to him; adore

(a) Luke xxi. 34. (b) Rom. xiii. 13. (c) Mat. xxvi.

and praise his infinite Goodness, and beg the Continuation of his Assistance. Be careful to come to the publick Meetings for Prayer and Instruction, and send thither, as much as you possibly can, your Servants and Children: Be diligent to have them instructed in their Religion, and the Duties of a Christian Life: Not only use your Authority to make them go to others; but you yourselves lend a helping Hand; since on it depends all their Happiness in this World and the next, and all your Content and Comfort in them: Do not grudge a little Pains, or the suffering sometimes a little Inconvenience, to procure them so great a Benefit, and to discharge yourselves of so strict an Obligation: Look upon it, that the chief Design of *Sundays* and *Holidays* is to procure for you, on those Days, a considerable Time to apply your Minds more closely to God and spiritual Things; which Time the Labours and Business of your Life could not allow you every Day: Accordingly be careful to spend these Days in assisting, when you any ways can, at the publick Service; in preparing yourselves to receive the Sacraments, and reflecting upon what you have received; in private Prayer; in Reading, and hearing good Things read: Nor ever think it allowable to take even the most innocent Recreation, till much the greater Part of the Day has been spent in this devout Manner.

Love,

414 *An Exercise of Devotion.*

Love, help, and bear with one another; (a) for this is the great Commandment of Christ; the Observance of which will shew you to be his true Disciples, and obtain from him his most special Favour and Assistance. Be charitable as far as you are able. "If you have much, give much; if you have little, give little; and give it with a Good-will: It will be a Treasure that you will heap up, and a great Recompence that you will prepare for yourselves in the Day of Necessity." (b)

These are the Rules of holy Living, which to put in Practice is the best and only Preparation for a holy Death. To hope for the latter by any other Means, or upon any other Terms than those of the former; to promise it to ourselves upon the Use of any set Number or Forms of vocal Prayers, or outward Practices, is but a Presumption, injurious to God, and prejudicial to ourselves; serving only to lull us into a negligent and groundless Security, instead of that Concern and Zeal with which we ought to attend to the Practice of all Virtue, the declining from all Vice, and the Work of our Salvation. It is nevertheless an Abuse incident to human Weakness, taken notice of and condemned heretofore in the *Pharisees* by our blessed Saviour, (c) and into which even now a-days some ignorant People may possibly fall, with respect to

(a) Jo. xiii.
Luke xviii. 12.

(b) Tob. iv.

(c) Mat. xxiii. 13.

certain Devotions that happen to be recommended to them. These oftentimes, such, for Example, as are prescribed in the Confraternities of the *Rosary*, *Scapular*, *Bonâ Morte*, and some others, may be very commendable in themselves, and when directed for obtaining the Assistance of the Divine Grace, as well now as at the Hour of our Death, and in order to a present Amendment of Life. But they are quite turned off from the Design of their Institution, and prove of no Advantage, but rather prejudicial, if used by way of Compromise or Composition betwixt what the Gospel requires, and what our Passions incline to; if reputed to be of that Efficacy as to be able to make amends, or at least to procure Impunity for neglecting the one and indulging the other; if unaccompanied with that Sense of Piety which they express and signify, and naturally lead to; or if looked upon to be of any Merit or Availment towards obtaining the Grace of Conversion at the last Hour, whilst there is no Disposition to or Desire of it for the present: Wherefore use of this sort of Means, as Occasion offers, those that are good, and use them in the right Manner: In this you will do very well; but be sure not to omit the others that have been here mentioned, and are necessary; so you may hope, with the Assistance of God's Grace, to keep constant to his Service, to avoid henceforwards any grievous Sin, and when-

whenever you shall be called upon to depart this Life, to be found watching and prepared.

Alas! to be continually rising and falling, committing great Sins, and confessing them, and committing them again, is a Way of Life very different from what the Gospel, and the holy Fathers in their Comments upon it, represent to us as the Life of a good and hopeful Christian. Our Frailty indeed is such, that, after our sincerest Repentance and strongest Resolutions, we may yet relapse into former Disorders. But when these Relapses are so very frequent, when it is the Practice of our Life to go perhaps once, twice, thrice, or oftner in a Year to Confession; to think some little Time before of repenting and amending; to bring much the same grievous Sins every Time; to go on in a perpetual Circle of like great Sins and Confessions; it is much to be feared, that our Repentance was never or very rarely sincere. Such sort of Returns to God are better than nothing; but it may very well happen that they proceed only from some superficial Remorse, and leave a Heart very stony and obdurate at the Bottom. If such be our Condition, the Hopes that our Death-bed Repentance and Confession will be better than the rest, is a poor Security to depend on; for besides other Uncertainties, these, amidst so much Pain, Anguish, Confusion of Mind, and Incapacity of Attention, which accompany a mortal Distemper, and especially the latter Part of it, till which
Time

Time serious Thoughts are too often deferred ; these Repentances, I say, in such as have led a careless Life, have generally the Disadvantage of all others in every thing else, but that they leave no farther Time to return to ~~the~~ former Sins : And for the rest, 'tis much to be feared, that, at best, the Tree remains just where it fell ; that is, our Souls in the same State in which Sickneſs ſurprized them.

To go on therefore in a more hopeful Way, let us endeavour to become thoroughly ſenſible of thoſe great Motives of Virtue with which our Religion and Reason furniſh us : Let us be diligent in the Diſcharge of the particular Duties of our State : Let us not only propoſe to avoid thoſe groſs palpable Sins, whoſe Enormity we cannot poſſibly diſſemble to ourſelves, but to avoid even leſſer Faults, and all Appearance of Evil : Let us propoſe not only to obſerve thoſe Commandments, which are ſo determined in regard to Time and Place, that we cannot but ſee when and where they ſtrictly bind ; but to be fervent in all good Works, to live in this World as Strangers to it, and as Citizens of Heaven, who are travelling towards their Country ; (a) to be even dead to the World, and live only to Chriſt and his Law ; (b) in a word, to be zealous in practiſing Virtue and reſiſting Vice ; and for that End, diligently to uſe thoſe great Means of Salvation, Watch-

(a) 1 Pet. ii.

(b) Col. iii. 3.

118 *An Exercise of Devotion:*

fulness over ourselves, Mortification of our Passions, Prayer, and Deeds of Charity, which the whole Gospel, the Example and Doctrine of the Saints, and our Consciences, plainly tell us, are absolutely necessary, to preserve us from Sin, keep us in Virtue, and bring us to Life everlasting.

PSALM L.

HAVE Mercy on me, O God, * according to thy great Mercy ;

And according to the Multitude of thy Mercies, * blot out my Iniquity.

Wash me yet more from my Iniquity, * and cleanse me from my Sin :

Because I know my Iniquity, * and my Sin is always against me.

To thee only have I sinned, and have done Evil before thee, that thou may'st be justified in thy Words, * and may'st overcome when thou art judged.

For, behold ! I was conceived in Iniquity, * and in Sin has my Mother conceived me.

For, behold ! thou hast loved Truth ; * the uncertain and hidden Things of thy Wisdom thou hast made manifest to me.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed ; * thou shalt wash me, and I shall be whiter than Snow :

Thou shalt make me to hear Joy and Gladness, * and the Bones that are humbled shall rejoice.

Turn

Turn away thy Face from my Sins, * and blot out my Iniquities.

Create a clean Heart within me, O God, * and renew a right Spirit within my Bowels.

Cast me not away from thy Face, * and take not thy Holy Spirit from me.

Restore unto me the Joy of thy Salvation, * and confirm me with a perfect Spirit.

I will teach thy Ways to the Unjust, * and the Wicked shall be converted to thee.

Deliver me from Blood, O God, the God of my Salvation, * and my Tongue shall extol thy Justice.

Thou, O Lord, wilt open my Lips, * and my Mouth shall declare thy Praise:

Because if thou wouldst have had Sacrifice, verily I had given it; * with Burnt-offerings thou wilt not be delighted.

A Sacrifice to God is a troubled Spirit; * a contrite and humble Heart thou wilt not despise.

According to thy Good-will deal favourably with Sion, * that the Walls of Jerusalem may be built up.

Then shalt thou accept the Sacrifice of Justice, Oblations, and whole Burnt-offerings; * then shall they lay Calves upon thy Altar.

Glory be, &c.

PSALM XXX.

IN thee, O Lord, I have put my Trust, let me never be put to Confusion; * deliver me according to thy Justice.

Incline

120 *An Exercise of Devotion.*

Incline thy Ear to my Petition,* make haste to rescue me.

Be to me a protecting God, a Sanctuary,* that I may be saved by thee:

For thou art my Strength, thou my Refuge,* and for the Glory of thy Name thou wilt conduct and nourish me:

Thou wilt bring me out of the Snare they have laid for me,* because thou art my Protector.

Into thy Hands I commend my Soul;* thou hast redeemed me, O Lord God of Truth.

Glory be, &c.

V. O Lord, hear my Prayer,

R. And let my Supplication come unto thee.

Upon Virtues.

Let us pray,

O Almighty and Eternal God, who hast order'd all the Powers of our Body and Soul for our Good, and thy Honour and Glory, and who at the first Creation of Man madest them all subject to Reason, and Reason to thy eternal Law; restore, we beseech thee, by thy Grace, this Order, which Sin has broken, that, every Power and Faculty being set right by its proper Virtue, we may walk steadily and delightfully in the Way of thy Commandments.

Enlighten

ENlighten our Minds, O Lord, with thy heavenly Prudence, that we may always see and resolve upon what is fitting; rectify our Wills by a strict Adherence to the Rules of Justice; moderate by Fortitude our Apprehensions of Evil; by Temperance confine our Inclinations to what is truly Good; that so the whole Bent of our Souls being to observe thy Commandments, we may enjoy that Peace of Mind which is above all Understanding.

Vices.

STOP, we beseech thee, the violent Current of our Passions; keep them within the Bounds of Reason and Religion; and, till thou hast given us this perfect Victory over Vice, enable us by thy stronger Grace to resist all its Assaults.

Mortification.

MAKE us, O Lord, to be watchful over ourselves; strengthen our Hands for the fighting and destroying the Vices we shall discover; and grant that, restraining ourselves by voluntary Chastisements, we may rather be afflicted by some temporal Sufferings, than condemned to everlasting Punishments.

G

Prayer.

Prayer.

O Almighty and Eternal God, grant us, we humbly beseech thee, the Spirit of Prayer, because we know, that to whom thou givest this Grace, thou refuseth no other.

Works of Mercy.

MOST merciful *Jesu*, who assurest us, that thou lookest upon the Relief given to others in Distress as bestowed upon thyself, and that thy Mercy shall never be wanting to those who are merciful; dispose our Hearts by thy Charity, so to comply with this Condition, and shew our Gratitude for thy innumerable Favours, that we may ever find in thy Goodness a Supply for all our Wants, and a Remedy for all our Evils.

Commandments of the Church.

O GOD of Wisdom and Mercy, who enjoinest us to hear the Church, as we would hear thee; make us to be truly obedient to its Commandments; praying with Attention and Devotion, when it bids us pray; fasting in a Way that is truly mortifying, when it orders us to fast; doing, in a right Manner, all other Things that it commands, that, observing the Spirit as well as the Letter of its Injunctions, our Obedience may be
accept-

acceptable to thee, and procure us the Advantages which the Church designs.

Beatitudes.

O Almighty and Eternal God, who hast revealed to us, by thy only Son, what was kept hidden from the wise ones of the World, those Things wherein the true Happiness of this Life consists; grant us Wisdom and Courage heartily to embrace them, that so we may have only to remove from one Happiness to another, from the lesser of this World to the infinitely greater of the next.

Let us invoke the blessed Virgin Mary and Saints.

O GOD, who, by the Co-operation of the Holy Ghost, didst so prepare the Body and Soul of the blessed Virgin *Mary*, as to make her worthy to become the Habitation of thy Son; grant that we, who rejoice in her, ^{in memory of} may, by her pious Intercession, be delivered from present Evils and everlasting Death.

DEFEND us, O Lord, from all Dangers of Soul and Body, and, by the Intercession of the blessed Virgin *Mary*, the blessed Apostles St. *Peter* and *Paul*, and all the blessed Saints, mercifully bestow upon us Safety and Peace, that all Adversities and Errors being
G 2 destroy'd,

destroy'd, thy Church may serve thee in secure Liberty.

Let us pray for our Friends and Relations.

O GOD, who by the Grace of the Holy Ghost infusest the Gifts of Charity into the Hearts of the Faithful, give to thy Servants, our Friends and Relations, for whom we implore thy Mercy, Health of Body and Soul, that, with their whole Strength, they may love thee, and perform what is pleasing to thee.

Let us pray for our Enemies.

O GOD, the Lover and Preserver of Peace and Charity, dispose our Enemies to comply with these chief Duties of Christian Religion; forgive them all their Sins, and, till thou hast soften'd and converted their Hearts, powerfully deliver us from their ill Designs.

Let us pray for his Holiness the Pope.

O GOD, the Pastor and Ruler of all the Faithful, mercifully regard thy Servant N. whom thou hast placed chief Pastor over the Church; grant that, both by Word and Example, he may profit those who are under him, to the End that, with the Flock committed

mitted to his Charge, he may come to everlasting Life.

Let us pray for our Rt. Rev. Bishop. ○

Almighty and Eternal God, who doest wonderful Things alone, extend over thy Servant N. our Bishop, and over the People committed to his Care, the Spirit of thy saving Grace; and that they may please thee in Truth, visit them with thy heavenly Blessing.

Let us pray for the King.

WE beseech thee, Almighty God, that thy Servant N. our King may receive the Increase of all Virtues, wherewith being adorned, he may avoid the Enormity of Sin, overcome his Enemies, and come at last to thee, who art the Way, the Truth, and the Life.

Let us pray for the whole Body of the Church.

Almighty and Eternal God, I by whose Spirit the whole Body of the Church is sanctified and governed, hear, we beseech thee, our humble Supplications for all Orders, States, and Degrees, that, by the Gift of thy Grace, they may all, in their several Stations, faithfully serve thee.

Let

Let us pray for Hereticks and Schismaticks.

O GOD, who hast brought, near to the Way of Salvation, all those to whom thou hast given to hear of thy Son *Jesus Christ*, to be informed of his Law, and to profess a Belief in him, and a Submission to it; mercifully assist those, by thy more powerful Grace, who have been deceived and drawn off from this Way by the Malice and Cunning of the Devil, that, all heretical Perverseness and schismatical Obstinacy being laid aside, they may be reclaimed from their Errors and Disobedience, and return to the Unity of thy Faith and Charity.

Let us pray for Heathens and Infidels.

O GOD, who willest that all be saved, and none perish, look down with Pity on the Nations to whom thy Name is not known, and that of thy Son, in which only is Salvation; enlighten and dispell their Ignorance by the Gift of thy Faith; reform their Depravity by the Infusion of thy Spirit; gather the whole World into the Fold of the good Shepherd; that, becoming one Flock, they may be conducted by him through all the Dangers and Miseries of this Life, to the secure and immense Felicity of the next.

Let

Let us pray for the Faithful departed.

O GOD, the Giver of Pardon, and Lover of human Salvation, we beseech thy Clemency to grant the Brethren of our Congregation, Kinsfolks and Benefactors, who are departed out of this Life, by the Intercession of the blessed Virgin *Mary* and all the Saints, to come to the Fellowship of eternal Happiness; and may the Remembrance of their being departed to another World be an Admonition to us, that we must all shortly go the same Way.

O GOD, the Creator and Redeemer of all the Faithful, give to the Souls of thy Servants deceased Remission of all their Sins, that, by the Help of pious Supplications, they may obtain the Pardon they have always been desirous of; thro' our Lord *Jesus Christ* thy Son, who, together with thee, lives and reigns in the Unity of the Holy Ghost, one God, World without End.

R. Amen.

V. May the Divine Assistance be always with us.

R. Amen.

The

751
The Reader is desired to add the following
Verses in the second instructive Psalm,
just after the Verse, He confirmed
their Preaching by many Signs and
Miracles, &c.

A Like Method of Instruction his Provi-
dence continued afterwards, * by inspi-
ring those whom we call *Fathers* of the
Church.

To commit also to Writing what they had
learnt and taught, * and thus leave an authen-
tick Comment on the Doctrine of the Gospel.

Even in the natural Course of Things, its
chief Points, and nothing contrary, must
have been transmitted to Posterity * by Word
of Mouth, and the Practice of Christians :

Or else the Time would be easily disco-
vered, * when a Change from the ancient Be-
lief first happened.

But all this would have been yet insuffici-
ent for, &c.

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F I N I S.

